

THE  
VERDICT

UPON THE

Dissenters Plea,

Occasioned by Their

MELIUS INQUIRENDUM.

To which is added,

*Mount*  
A LETTER from Geneva,  
to the Assembly of Divines.

Printed by His late Majesties Special  
Command; with some Notes upon the Mar-  
gent, under His own Royal and Sacred Hand.

A L S O

A POSTSCRIPT touching the  
Union of Protestants.

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L O N D O N,

Printed for Robert Clavel, at the Peacock in  
St. Paul's Church-Yard, 1681.





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T H E  
INTRODUCTION

T O  
*A Person of H O N O U R.*

**A**SSoon as a tedious Distemper would give leave, I have returned you the *Inquisition*; taken at your Command, upon the *Melius Inquirendum*, which you sent me. To deliver my Opinion freely, (as you have Conjur'd me) The Author seems to have very little of that *Tender Conscience*, which he pleads for. If we may take our Measures from him, who is a Judge beyond exception, such as will strain at a *Gnat* and swallow a *Camel*; scruple

## *The Introduction.*

at a Ceremony, and play the Wanton with deadly sin (*Schism* and *Rebellion*;) who with the *Scribes* and *Pharisees* of old will make no difficulty to sacrifice the *Fifth Commandment*, to their own superstitious Phantasies; These are Men of no Conscience. *Matt. 23. 24.* with *Chapter 15. 5, 6, 7.*

This Author makes himself an Advocate for the *Dissenting Party*; and he manages their Cause with as much artifice and advantage as his Confidence, Wit, or Malice can afford. He takes upon him all shapes and insinuates himself by *Fables*, *Metaphors* and *Similitudes*. He is often Scurrilous, and sometimes worse. He drolls, quibbles, and makes sport for Men of no Religion (the Tribe into which he seems to be adopted,) and this is the *farce* of his Discourse, as if he were not serious, or the Subject he treats

## *The Introduction.*

treats of not worth a sober Thought. This begets a vehement Suspicion; His design is not to satisfy the Judicious, but to impose upon the Weakness of the Common Reader, and by tickling his Imagination to delude his Understanding.

To follow him, step by step, is no part of my concern; let the *Compassionate Enquirer* (who trod out the way for him) look to that, if he thinks fit.

But to make short work, He hath reduced *All*, the *Dissenters* insist upon, to *Eleven* Sections. And (if this their Advocate understands their Principles) their whole Cause and Plea, being so concisely sum'd up, and comprised within the compass of less than four Pages in *Octavo*\*, I shall attentively consider it, to give you and my self the better satisfaction.

\* From  
p. 163, to  
166.

## *The Intrudotion.*

And herein I shall neither Cant, nor Rail, nor Rhetoricate; but with such Arms and Weapons as the Holy Scriptures, the light of Reason, and the Writings of Learned Men, especially those of the *Protestant* Churches have provided. I shall presently approach the *Trenches* of these profest and implacable Adversaries of this most *Primitive* and excellent Church of *England*.

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ME-

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## MELIUS INQUIRENDUM,

Page 163, 164, 165, 166.

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What *Dissenters* usually insist upon for their Justification, I shall reduce to these Heads.

### Section 1.

**T**hey plead, That some things are imposed upon their Faith, tendered to subscription, as *Articles of Faith*, which are either false, or at best, they have not yet been so happy as to discover the truth of them. In *Art. 20.* They are required to subscribe this Doctrine, The Church hath power to decree Rites and Ceremonies; which clause of the Article, as we fear, it has been by some indirect means shuffled into the Article, it not being found in the *Authentick Articles of Edward 6.* so it proves also, that the Terms of Communion have been enlarged since the First times of the Reformation.

P. I

They

## The Contents.

*They Object also against the Doctrine in the Rubrick; That it is certain from the Word of God, that Children baptized, and dying before the commission of Actual Sins, are undoubtedly saved. The Scripture, the Protestant Churches, nor any sound Reason, have yet given them any tolerable satisfaction of the truth of the Doctrine about the Opus operatum of Sacraments. That Doctrine laid down in the Catechism, That Children do perform Faith and Repentance by their Sureties, is also as great a stumbling to our Faith, and we cannot get over it. How the Adult should Believe and Repent for Minors; or Infants Believe and Repent by Proxie. I omit many others.*

### SECT. 2.

*They plead, That they are not satisfied in the use of any Mystical Ceremonies in God's Worship; and particularly they judge the use of the Cross in Baptism to be sinful. A Sacrament of Divine Institution, according to the definition of the Church in her Catechism, is an outward and visible sign of an inward and invisible Grace, given to us, ordained by Christ himself, as a means whereby we receive the same, and a Pledge to assure us thereof. Where we have,*  
1. *The Matter of a Sacrament, An out-ward*

## The Contents.

ward and visible sign of an inward and Spiritual Grace. 2. *The Author of a Divine Sacrament*, Christ himself. 3. *The End of it*, to be a means to convey the thing signified, and a Pledge to assure us of it. Hence it's evident, that it's simply impossible that any Church should institute a Divine Sacrament; because they cannot give it a Causality to those Graces it is instituted to signify. Nevertheless it's possible for Men to institute Humane Sacraments; which shall have the Matter of a Sacrament, that is, An outward visible sign of an inward Spiritual Grace; and they may pretend to ascribe an Effect to it also, To stir up, to excite or increase Grace and Devotion: And yet because it wants the Right Efficient Cause, it's no lawful Sacrament, though it be an humane Sacrament. Such an Institution (say they) is the Sign of the Cross. An outward visible sign of an inward Spiritual Grace, ordained by Men as a means to effect whatever Man can work by his Ordinance. Here is the matter without Divine Signature, which is the thing they condemn it for. P.49

### Sect. 3.

*They plead, Th it since Communion with the Church is suspended and denied, but upon such terms as take away Christian Liberty*

## The Contents.

*Liberty in part, and by consequence leave all the rest at Mercy; they dare not accept of Communion upon those Terms. There are some things, which in the General, God has left free and indifferent, to do or not do; yet at some times, and in some Cases it may be my great sin if I should do some of them; as when it would wound the Conscience, and destroy the Soul of a weak Christian. If now I shall engage my self to the Church, That I will never omit such an Indifferent thing; and the Soul of that weak Christian should call to me to omit it, I have tied my hands by Engagements, I cannot help him, though it would save his or a Thousand Souls out of Hell, because I have given away my freedom to the Church.*

p.60

### SECT. 4.

*They plead, That they ought not to hazard their Souls in one Congregation, if they may more hopefully secure them in another; for that their Souls are their greatest concernment in this World, and the next. Now, say they, there's no question but Men preach such as they print with Publick Allowance; and therefore they ought to provide better for their Souls elsewhere. Especially they say, That the Doctrine of Justification, is Articulus stantis,*



## The Contents.

*tis, vel cadentis Ecclesie, an Article with which the Church falls or stands. This Article, say they, in the Parish where we live, is quite demolish'd by the Doctrine of Justification by Works: We are bound therefore to provide for our safety and depart; and when We are once out, We will advise upon another Church, not which is tolerable, but which is most eligible, and in all things nearest the Word.*

p. 161

### Sect. 5.

*They plead, That there's no Obligation upon them to own the Churches Power to impose new Terms of Communion, unless the Church can prove her Power from Christ. It's not for them to disprove it; it lies upon her to prove it, and to prove it substantially too, or else it will be hard to prove it their duty to own it.*

p. 181

### Sect. 6.

*They say, The World is pestered with Disputes about Worship, about Religion; and therefore since All cannot be in the right, they are willing to go the safest Way, and worship God according to his Word: If the things disputed be lawful to be done, let them be so; they are sure it is*  
lawful

## The Contents.

*lawful to let them alone. And they think there's no great hazard in keeping to Scripture Rule; nor can believe that Christ will send any to Hell, because they did not worship God in an external Mode, more neat and spruce than God commanded.*

p.190

### Sect. 7.

*They pretend, That the things impos'd are parts of Worship, which none can create but God, nor will God accept of any but such as are of his own creating; and whether they be Integral or Essential parts They do not know; but in the Worship of God they find them standing upon even ground with those that are certainly Divine, or at least as high as Man can lift them.*

p.196

### Sect. 8.

*They do not find, that God ever commanded the things imposed, either in General, in Special, or their Singulars: If God has commanded a duty to be done, the Church must find a place to do it in. But though the Church must find a place for the Duty, a time for the Duty, she may not find new Duty for the Time and Place.*

p. 216

Sect.

## The Contents?

### Sect. 9.

*They are the more cautious of all Ceremonies, because the Old Church of England, in her Homilies, Serm. 3. of Good Works, tells us, That such hath been the corrupt Inclination of Man, superstitiously given to make new Honouring of God of his own head, and then to have more Affection and Devotion to keep that, than to search out God's holy Commandments, and do them.*

p.247

### Sect. 10.

*They say, They have read over all the Books that have been written in Justification of those things; and they find their Arguments so weak, their Reasons so frivolous, that setting aside Rhetorick and Railing there's nothing in them, but what had been either Answered by others, or is contradicted by themselves, which hardens them in their Errour, who are gone astray into the right Way.*

p.254

Sect.

## The Contents.

### Sect. II.

*They say, It's their Duty to endeavour a Reformation according to the Word, which if others will not they cannot help it, and hope they will not be angry with the Willing.*

p.262

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A

A

Blount

# Fresh Inquiry

Into the P L E A of the  
NON-CONFORMISTS, &c.

## SECT. I.

“ **T**hey plead that some things are  
“ imposed upon their Faith, tendred  
“ to subscription as Articles of  
“ Faith, which are either false, or  
“ at least, they have not yet been so happy as to  
“ discover the truth of them. In Article 20.  
“ they are required to subscribe this Doctrine,  
“ [The Church hath Power to decree Rites  
“ and Ceremonies.] Which Clause of the Ar-  
“ ticle, as we fear it hath been by some indirect  
“ means shuffled into the Article, (it not being  
“ found in the Authentick Articles of Edw. 6.)  
“ so it proves also that the Terms of Commu-  
“ nion have been enlarged since the first Times  
“ of the Reformation.

B

The

*An Impartial Inquisition,*

*The Answer.*

The Articles of the Church of *England* are not imposed under Oath, nor required to be received with a like affection and piety as the holy Scriptures are; nor to be believed as Articles of Faith, further then they can approve themselves to be contained in the Holy Scriptures: For the *Sixth* of those Articles declares thus; [*“Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite and necessary to salvation.*”] The moderation of the Church of *England* herein is evinced in another Treatise, viz. *The Proselyte of Rome called back*, &c. p.7. to the 10.

Abra. Calo.  
System. p.  
885, &c.

There is no Protestant Church of any creditable denomination, more moderate and ingenious in this point then ours is. To keep them from *Sects* and *Corruptions*, and tie them up close to the Doctrine of the *Augustan* Confession, we find it decreed among the *Lutherans*, *Nemo quicumque sit*, “That no man whatsoever shall be admitted to any Office or Ministry, in their Churches, Schools, or otherwise; nor shall any such be tolerated therein, unless they shall approve and receive such a body of Doctrine (as there mentioned) and shall persevere therein, and neither by word nor deed oppose

“ pose the same. And it is further decreed and  
“ established, That if any shall be but suspe-  
“ cted as contradicting those Doctrines, and  
“ the unanimous consent therein, if they re-  
“ fuse to be better instructed, and give no  
“ place to the Fatherly admonitions of others  
“ (their Superiours) they shall be removed  
“ from their Offices or Employments, or  
“ else their names shall be signified, that  
“ due execution (of punishment) may pro-  
“ ceed against them as persons refractory and  
“ contumacious. And 'tis their practice too,  
“ upon occasion, to make their *Ministers* and  
“ *Professors* to renounce such opinions as are  
“ declared to be erroneous, *sub jurisjurandi*  
“ *sacramento*, even under the Sacrament of a  
“ solemn Oath.

And the *Calvinists* are no less strict in  
this point. The *Proxies* or *Deputies* to be  
sent from the *Provinces* to the *National Syn-*  
*nod*, (as is expressed in the *Form* of the *Let-*  
*ters* written à *Synodo Victoriacensi* in *Brit-*  
*tain*) are tied to this Solemn Engagement,  
“ *Premittimus coram Deo, &c.* that is, *We do*  
“ *promise before God*, that we will submit our  
“ selves to all things which shall be agreed  
“ and decreed by your holy Assembly, and  
“ will execute the same with all our power;  
“ because we are persuaded that God pre-  
“ sides over it, and that he will direct you  
“ by his Holy Spirit according to the rule of  
“ his Word, into all truth and equity.

Anno  
1617.

Here we have a promise of *submission* made *before God*, (by a kind of *implicit* Faith and blind Obedience) to the Decrees of a *Synod of Calvinists* before the *Convention* of it : And this is grounded upon a *Divine* persuasion (else with what confidence can they promise *before God* :) That God would *preside* amongst them, and *direct* them into *all* truth and equity. The Church of *England* requires no such subjection,

Asto the twentieth Article ; They object first, against the *Substance*, and secondly against the *Superfætation* of it since the time of *Edward VI.*

1. *That the Church hath power to decree Rites and Ceremonies.* This, *they say*, is false; or at least a truth which hitherto they have not been able to discover. This is a bold Charge against the Church of *England*; *That she obtrudes a falshood to be subscribed.* But doth it not argue an affected blindness in these *Dissenters*, that they *will not see* the Churches Power; or else a malicious obstinacy that they will not *acknowledge* it? But

To clear the *Article*, it will not be amiss to declare what we mean by *Church*, and what is intended by *Rites and Ceremonies*, which we assert the Church hath *power* to Decree and establish.

\* Disput.  
16. ex Ep.  
ad Rom.  
Thesi. 21.

As to Rites and Ceremonies \**David Run-  
gius* for the *Lutherans*) tells us, That the  
necessity



necessity of Order and Decency, which the Apostle enjoins; doth require that there should be some Ceremonies in the Church; and among the Calvinists it is the peremptory assertion of Zanchy\*, That the Church of God on Earth, never did, or ever can want Ceremonies, cum sine Ceremoniis, &c. because the Faithful can neither grow up into one body, nor perform any publick Worship to Almighty God, without them.

\* De cultu Dei exter-  
no. Thess. 2.  
in p. 385.

Hereupon \* Grotius has very well observed, That the Christian Church, as established by Christ, and propagated by his Apostles and their Successors, is a Body joined together, not onely in Opinions as the Sects of the Philosophers: nor in Rites and Ceremonies only, as the Pagans of old: nor in Government onely, as the People of Poland: sed in tribus his vinculis colligatum, but (a Body) bound up together in all these three Bonds of Union.

\* De dog. Rit. & Gu-  
ber. Eccl.  
Christ. in  
princ.

To this effect: others have observed, that there are two sorts of Laws prescribed to the Church of God; some concern the very essence, life and substance of Christianity, and the necessary Acts (and Duties) of Faith, Hope, and Charity. And these are the primary, the principal and fundamental Laws of Christs Kingdoms; these are of Christs own Institution and appointment; and for any Church to pretend to a power herein is Usurpation.

.. Jac. Ar-  
min. Disp.  
privat.  
Thess. 56.

In reference to *these* Laws and Ordinances, the Church hath but the Office of an *Ark*, to preserve and keep them; and of a *Pillar*, to support and declare them to the World.

Other Laws are *secondary* and *suppletory*, having respect to the *circumstances* of those *principal* Acts and Duties, and tending to the more *facile* and *commodious* observation of them. These Laws may be called *positive* and *inservient* for that reason; and the whole *Legislative* power of the Church consists in making Laws of *this* inferiour nature.

In quart.  
præcept.  
in p. 671.

To this purpose *Zanchy* observes a *two-fold* Power given to the Church, one *definite* and determined, *quatenus scilicet determinata & præscripta habet mandata, ultra quæ non licet progredi*. Inasmuch as it hath Commands *determined* and *prescribed*, which it ought not to transgress. And such is the Power which the Church hath in preaching the Word and administering the Sacraments, &c.

The other Power of the Church is *indefinite*, and more ample; whereby according to the *circumstances* of time and place, and as shall seem most expedient: She may appoint many things of their own nature *indifferent*, that may make for good Order, Decency, and Edification. [*Sub Cereemoniarum nomine complecti quicquid externe geritur*  
ad

*ad cultum divinum celebrandum, religionisve causa peragitur*, saith \*Joan Bunderius. Under the name of Ceremonies, is comprehended all that is outwardly acted in the celebration of Gods Worship, or performed for Religion sake. But this definition takes in all Gods *external* Worship; even the *Holy Sacraments* are *Ceremonies* in this sense and notion: Whereas the *Rites* and *Ceremonies* we treat of, have their *Scene* in a *lower* Sphere among things *indifferent*. Such are,

\*Comp.  
Concert.  
tit. 27, ar. 1.

The *Time* of Publick Worship, not onely as to the *ordinary* proportion, but likewise as to *extraordinary* occasions, for *Fasts* and *Festivals*. The *Persons*, in their several *stations* and parts of the *Ministration*: The *Place*, with all the *Furniture* of Books, Utensils, and Ornaments thereto belonging: The *Forms* of all particular *Offices* and *Administrations*: The *Ministerial Habit*; and the *Gestures* both of *Priest* and *People* respectively in the performance of *Divine Service*: with all *Observances*, *Actions*, and *Circumstances* of *Deportment* (*pro hinc & nunc*) in Religious Assemblies, which may be judged more *commodious* to procure *Reverence* and *Devotion*, or to add *Solemnity* to Gods Publick Worship and Service. These in the general, are called *Rites* and *Ceremonies*; and as to the *Specification* and particulars of them, they are in the Churches power, and are left to the pru-

dence and care of Governours to determine and set in order.

P. Martyr.  
ad 1 Cor.  
4. m. p. 56.  
Luther ad  
Gal. 5. in p.  
227.

But we meet with *Complaints* in many Holy men and learned Authors, That the Church of God hath been made a *Theatre* of *Ceremonies*, many of which are *unintelligible*, and some of them *opposite* to the Word of God; and yet, in *these*, men place their *righteousness* and *holiness*; and in *these*, consist the whole Practice of their Piety. These Ceremonies are made matters of *Merit* and of *Merchandice* too; *Remission of Sins* and other *Spiritual Effects* are attributed to them: they are made so essentially *necessary*, as if Christ could not *save* us, nor be *served* at all, without them.

The *Grievances* which have afflicted godly minds upon this account do arise. 1. From the *number* and multiplicity of these Ceremonies. 2. From their *Futility* and *Lightness*. 3. From the *necessity* and *value* that hath been put upon them. And lastly, From the *use* and *end* that hath been assigned them. And indeed they are not onely *vain* (as our Saviour calls them) but *pernitious*, when through the high esteem men have for them, 1. They do *deprectiate* Gods Word and Ordinances. 2. When they *incumber* and *justle out* Gods *substantial* Worship and Service. 3. When men *rely* upon them in an expectancy of *grace* and *life* from them, as if the use of these could supply the want of Reformation and amendment. That

That we may not split upon this Rock, we have certain *marks* given us by the great Apostle to steer our Course and Practice by; and those marks are four. The *Ceremonies* ordained, must be,

1. *Expedient.*
2. *Decent.*
3. *Significant.*
4. *Prescribed by Authority.*

1. They must be *expedient*: and that requires two things:

1. That they be *few* and *easy*.
2. That they be *safe* and *inoffensive*.

1. They must be *few* and *easy*, because we are not under the *Law* but under *Grace*; and Christs *Token* is *easy*, his Burden *light*. Whereupon he hath knit together the Society of Christian People [*novi populi*] by Sacraments, in *number few*, in their *observation easy*, and in their *significancy* most *excellent*, saith S. *Augustine*: who therefore towards the end of his 119. Epist. complains, that the Religion, which the Mercy of God had made *free*, was so *oppressed* with *servile burdens*, through the presumption of men, that the condition of the *Jews* was much more *tolerable* than that of Christians: *Mul-*  
*titudo Ceremoniarum suffocat potius opera Spi-*  
*ritus*; a multitude of Ceremonies doth rather choak the fruits of the Spirit than refresh them, saith *Catharinus*: for they are like the leaves upon a Tree, *quæ si nimis den-*  
*sa*

Ep. 118. in princip.

Epist. 119.

Ad Gal. 5. in princip.

Ibid.

Ad Marc.  
7. vers. 8.

*sa sunt, succum fructibus suffu-antur, ut nequeant maturare*; if they be too thick, they steal away the Juice from the Fruit that it cannot ripen. Many times by their *multiplicity*, and the *burden* of them, they do both *obscure* and *hinder* Gods substantial Worship, *Ritibus operosis distenti præcepta Dei minus curare solent*, saith *Grotius*, such as are busied in troublesome *Rites* and *Ceremonies*, care so much the less for Gods commands. But this objection lies not against the Church of *England*, whose *Rites* and *Ceremonies* in a strict sense are but two or three; and very *easie*. We must remember therefore, that Religion is not therefore to be stript *naked*, because hypocritical Professors will *dote* upon her outward Ornaments, to the neglect of her substantial Worship. To such we must say as our Saviour did to the Scribes and Pharisees in a like case; *These things ought ye to have done, and not to leave the other undone*. As these *Rites* and *Ceremonies* must be *few* and *easie*, so

2. They must be *safe* and *inoffensive*; and the Apostles rule of *expediency* was given more especially upon this account. The Jews and Gentiles respectively had their *federal Rites*,<sup>1</sup> *characteristical* and *distinctive* notes of their several Religions. These were now (upon the promulgation of the Gospel) become matters of *indifferency* in their own nature; yet very *inexpedient* to be  
con-

continued. For the use and practice of them had been apt to harden the Jews and Gentiles, and make them more obstinate in their several Professions; and to tempt Christian Converts either to *Judaize*, or to think it innocent enough to *conform* to the Custom and Religion of the *Gentiles*.

It was a *Rite* among the *Gentiles* to eat of things offered to their *Idols* in their *Idols* Temple, and thereby to testify their *communion* with such *Idols*. Now though the Apostle did account an *Idol* *nothing*, and to eat of things offered to *Idols* a matter of *indifference*, yet he told them it was highly *inexpedient* for Christians to use *those* Rites; for the *Practice* would tempt others to think they did it in *honour* to the *Idol*, that they were friends to *that* way of *Worship*, that there was no *harm* in it, and that they had *more* Gods than *one*; and that the God, they *profess* especially to believe in, did not *disallow*, what they saw, these his pretended servants did not abhor: and so *this* practice might be apt to *inthrall* some, and *inshare* others into *Idolatry*. Hereupon St. *Austin*\* resolves touching the Conversion of *Pagans*. *Si quæritis, &c.* If you inquire how *Pagans* may be won, how inlightned and brought to salvation; *forsake* their Solemnities, *forsake* their trifling and superstitious Ceremonies: that if they will not *consent* to our truth, they may be *ashamed* of their own falshood.

Zanchy

V. Grot. ad  
1 Cor. 8.  
10. & c.  
10. 32.  
Et Bullin-  
ger. ad  
1 Cor. 8. 10  
& c. 10. 28.

\* Apud  
Bedam ad  
1 Cor. 8. in  
fol. 130.  
Col. 2. af.

De cultu  
externo. in  
p. 382.

.. Hoc enim  
derogasset  
veritati,  
riti, & e-  
vangelio  
Christi.  
Calixtus  
ad Gal. 5.

1 Cor. 10.  
32.

\* Paulus  
utitur sym-  
bolis, prout

ea significare apud eos reperit, cum quibus agebat. P. Mart. ad 1 Cor. 11.  
p. 150. l. m.

† 1 Cor.  
10. 20.

Zanchy hath very well observed, that though we are obliged by the Law of Nature to worship God with *external* worship, yet it is not lawful to worship him as the *Jews* were commanded to worship him, because their sacred Ceremonies were appointed for their Discipline *only* till Christs coming; So that he who should reduce  $\therefore$  them again to practice, should *deny* Christs coming, and renounce his Christianity. So that in matter of *Rites* and *Ceremonies* in the *Practice* of Religion, that injunction of the Apostle binds inviolably, *Give no offence to the Jew, by hardening him in his persuasion; nor to the Gentile, by tempting him to play the Jew; nor to the Church of God, by seeming to communicate in their Worship, either with Jew or Gentile.*

2. These *Rites* and *Ceremonies* must be *decent*. And for the *Rule of decency*, the Apostle directs us to have recourse to Nature or common \* Custom. 1 Cor. 11.

This direction was of some necessity to confront the *Custom* of the Gentiles, who had *Rites* in their Religious Worship, which were *dishonest*. They worshiped † *Devils*, to whom they offered themselves for *Slaves*, and their Children for *Sacrifices*. They had



a God of *Turpitude* \* [*Baal Peor*] and many of their Rites were such as are not to be named among Christians, [*v. Bonfrer. ad Exod. 32.6. especially ad Numb. 25. 3.*] The men put on womens apparel, and the women such as used to be worn by men: and this was in honour of the *Deities* they took upon them to worship†. This induced the Apostles to call so earnestly for all things that are *honest* and *decent*, among Believers, especially, at their *Religious Assemblies*, and in the performance of Gods *Publick Worship*†. And that is the sum of his Discourse, I *Cor. 11*. Wherein saith *Bullinger* \*, there is nothing else delivered, *quam Publica quædam honestas*, *ut decorem & modum in vestitu, totoque corporis habitu servemus, maxime in cætu ecclesiastico, in quem colligimur ut humiliemur, ut peccata nostra deploremus, ut verbum vitæ & veritatis audiamus, utque puris precibus fide ac veritate ipsum numen demereamur: quibus rebus quam non conveniat luxus & superbia nemo est qui non videt.* The Apostles discourse, saith he, is of publick Honesty, that we should observe a Decorum in our Vests, and the whole disposition of the Body, and especially in Church Assemblies where we meet together, that we may be humbled, that we may bewail our sins, that

\* Inter res indifferentes ponitur scortatio — quod passim agentibus indifferens haberetur, nec flagitium judicaretur adolescentem scortari, quia apud ipsas pars aliqua religionis & cultus numinum in prostitutione corporum poneretur. Calixt. in Act. 15. 28.

† Gror. ad Deut. 22. 5.

† Rom. 12.

Phil. 4. 8.

1 Cor. 7. 35

1 Cor. 11.

\* Ad 1 Cor.

11. in p.

131. b.

Liquet satis Apostolum agere de velatione solum cum versaretur in saceris; & respici aliquid quod attinet ad fæminam respectu Dei potius quam respectu mariti. Lightfoot.

Summa hæc

spectat, ut

decorum in

Ritibus

conservetur.

P. Martyr

ad 1 Cor.

11. in p.

L.

we

we may hear the Word of Life, and by pure devotion in Faith and Verity, win the favour of God. And there is no man but sees that Pride, Luxury, and all Undecencies are very opposite to that effect. But

\* *Honestè illud fit, quod cum pace & Disciplinâ fit.*  
Ambros. in  
Ep. ad Cor.  
1. c. 14.

2. *Decency* implies more than common \* *Honesty*. The Rites we use in Gods Worship must be *grave* and *solemn*, suitable as well to the Majesty we adore, as to the Offices we perform in his Service.

† Deut. 33.  
16.

1 Chron.  
22. 5.  
2 Chron.  
2. 5, 9.

*Habet enim hoc humanus affectus, ut quæ communia sunt minus revereatur, quam quæ habent aliquam excellentiæ discretionem ab aliis.* Petr. à S. Joseph, Idea Theol. Moral. cap. 1. Refol. 3. in p. 37.

1. *David* and *Solomon* his Son, have given us an instance as to the *Place* of Gods Worship. When his People were in the *Briars* God was well content to dwell in the † *Bush*: But when they were settled in Peace and a flourishing prosperity, then a *stately* Temple was to be prepared for his *Solemn* and *Publick* Worship; *The house which I build must be great, wonderful, and exceeding magnifical.* And why? For great is our

*God above all Gods.* Hereupon it follows with great reason, *God is greatly to be feared in the assembly of the Saints: and to be had in reverence of all them that are about him,* Psal. 89. 7. Wherefore he urgeth, *Give unto the Lord the glory due unto his name: worship the Lord in the beauty of holiness,* Psal. 29. 2.

And this occasions the Church to make that invitation in our entrance upon our *Publick* Service, *O Come let us worship and fall down and*

See Rev.  
4. 9, 10, 11.

and kneel before the Lord our maker, Psal. 95.6.

2. There should be some *congruitie* in the external Rites of our Worship, to *testifie* the inward reverence and affection we have for the God whom we serve; and also a *congruity* and *suitableness* to the *duties* which we are to perform; a *worthiness* in all other *solemn* addresses, as well as in receiving the holy Sacrament of our Lords blessed Body and Bloud. His condescension to be *Incarnate* hath not *depreciated* his Majesty, nor lessened his Greatness; but *heightned* our obligation to a greater duty and observance. Upon these clearer Revelations which we have received, our Worship indeed should be more *spiritual*, but not at all the less *solemn* or *celebrious*. The Rites and Ceremonies with her external Worship, S. *Augustin* terms the *vesture* of the Church. And she should be clothed as becomes the Kings daughter, and the Spouse of Christ. She may be all glorious *within*, and yet have her *clothing* of wrought Gold. Upon the coming of the *Empire* into the Church, there is promised such a glorious state and face of things, as is resembled to a *new Heaven*, and a *new Earth*; and when the Kings of the Earth should bring their *glory and honour* into it, it was also promised that the Church should be prepared as a *Bride adorned for her husband*. *Hic eam cum novo cultu procedit, late conspicua, & fulgore*

Sancta sancte.

1 Cor. 11. 29.

Mal. 1. 11.

Psal. 45.

Rev. 21. 2. with the 24.

Grot. ad loc.

*fulgore suo hostibus aciem oculorum præstrin-*  
*gens*, saith *Grotius*, so conspicuous in  
 her Worship and the beauty of holiness; that  
 her splendor should dazle the eyes of her Ad-  
 versaries. In short, when we approach Gods  
 presence we must remember we are not in  
 an *earthly Court*, but in a *holy Temple*. All  
 our actions therefore, and our deportment  
 should not be *light, ludicrous, or histrionical*,  
 but *grave, serious, and reverent*; not such as  
 befits a *Stage*, but such as becomes the *Altar*.  
 And care must be taken that the *splendor* of  
*external Forms* may not *detain* the mind,  
 not *eclipse* and lessen that *inward* and *spirit-*  
*ual Worship*, which they are designed to  
 promote and heighten.

Instit. l. 4.  
 c. 10. Sect.  
 in p. 765.

3. These *Rites* must be *significant*; if they  
 be *dumb, idle, and insignificant*, they are not  
 onely *useless*, but *nugatory* and *ridiculous*. *Cer-*  
*tum est ceremonias omnes corruptas esse & no-*  
*xias, nisi per eas homines ad Christum diri-*  
*gantur*, saith *Calvin*, It is certain that all  
 Ceremonies are corrupt and hurtful, un-  
 less they direct men unto Christ. If they  
 be not *significant* they cannot reach the  
 end of their institution, which is Gods  
 Glory, and the Churches *edification*. That  
 they may make for Gods glory, they  
 must not be against his Word; for his Word  
 is his Will, and what is done against his  
 will is done to his dishonour. These Rites  
 therefore must in their *use* be inservient to  
 the

V. Rivet. in  
 Decal. in  
 p. 187. 1.

the moral law, and be as helps in the nature of *Objects* to promote our *Spiritual* duty.

It is therefore a great mistake, that because they are reckoned among things *indifferent*, therefore they are but like *chips* in *Porridge*. When we call them *indifferent*, we do not mean, that they are neither good nor bad in any sense: but that they are betwixt *Commands*, and *Prohibitions*: 'tis no Sin to omit, nor bounden duty to perform or use them; yet such things they are, as by a *Prudent use*, may be very *profitable* and of good advantage. These Rites and Ceremonies were invented, saith P. Martyr, partly that we might transact Divine Matters with the *greater Decency*, partly that they might be *signs*, whereby we might *manifest* and *profess* the *inward Piety* of our Minds, *Et aliquam eruditionem divinarum rerum per sensus acciperemus*, and by our very Senses receive some kind of instruction in Divine Matters; And that Learned Author saith further, That Ceremonies are the more laudable, *Si sint instar Concionum*; if they be like Sermons to put us in mind of our Duty. That Learned Protestant was far from condemning *significant* and *Teaching* Ceremonies; for this was it that all *Rites* and *Ceremonies* in the Church should aim at. Why of old, did they rent their cloaths, but to shew their *indignation*? Why did they put on *sackcloth* and *ashes*, but

In 1 Cor.  
4. m. p. 56.  
1. a. f.

In 1. Cor.  
11. p. 150.  
1. m.

Bullinger  
ad Gal. 2.  
m. p. 32.2.

to exprefs their *humiliation*, and their *for-*  
*row*? Why did *James*, *Cephas*, and *John* give  
*Paul* and *Barnabas* the right hand of *fellow-*  
*ship*, but to be a *sign* and *evidence* of their  
*Concord*? Did not the *Holy kifs*, and the  
*Feasts of Love* among the *Primitive Chri-*  
*stians*, put them in mind of that *accord* and  
*charity*, that ought to be betwixt them? By  
a *threefold* dipping or sprinkling of the *Bap-*  
*tized*, they profest their Faith in the *Blessed*  
*Trinity*; and by *standing* at their *Prayers* be-  
twixt *Easter* and *Whitsontide*, they did af-  
fert the *Article* of the *Resurrection*. And  
why did *St. Paul* give order, that Men should  
be *uncovered*, and the Women *cover'd* in the  
place and at the time of God's *Publick Wor-*  
*ship*; but that the very *Rite* and *Ceremony*  
might proclaim the *Modesty* of the one, and  
the *Reverence* of the other? So that if we  
look upon these *Rites* and *Ceremonies*, as the  
Wisdom of God and his *Holy Church* would  
have us, this is the *end* of their appointment  
and observation, To *awaken* the Senses, to  
*whet* the Memory, to *fix* the Understanding,  
to *inflame* the Affections, to *encourage* and  
*exalt* Devotion, and make it (according to  
the occasion) either more *retir'd* and *severe*,  
or more *exultant* and *festival*; as *St. Austin*  
says of the Lord's *Nativity*, That upon the  
*annual Revolution* of it, it ought *Festâ devo-*  
*tione significari*; to be celebrated with a *Fé-*  
*stival Devotion*.

Epist. 119.  
In Princ.

4. These Rites and Ceremonies must be *prescrib'd*; some Rites and Ceremonies are suggested by *Natural Religion*, and that makes them so *spontaneous* and *familiar*, that we are apt, upon all occasions, to practice them, without any other *Authority* or *Monitor*, besides the light of Nature; such are the *lifting up* of the *hands* and *eyes* to Heaven, when we stand in need of help or blessing. There is a *sursum Corda* imply'd in all these *Natural* and *Arbitrary Gestures*. But in other Matters, if every man should be left to do what is right in *his own eyes*, we should have no *Publick* worship †, no *Solemn* † *Tolle Ordinem, miscubis calum terra. Musc. ad 1 Cor. 14. ult. Vide.* Assembly for it; some would be for the Ninth, some for the Tenth, some for the Twelfth hour: Some for the *Field*, some for the *Barn*, some for the *Tabernacle*; one would sit, another stand, another loll; one would be Mute, and another vent himself in an unknown Tongue, or in a canting and unintelligible Language; and in this *tumult* and *distraction* of Parties, we should become *Barbarians* to one another, and seem to worship a God of *Confusion*, and not of *Peace* and *Order*. To prevent which, all the parts of God's Worship are to be perform'd in a due and commodious *Order* and *Method*; and to this effect there must be a *standing Rule*, a *just Authority*, and a *due Appointment*; \*The \* *V. Light-foot ad 1 Cor. 14. 26.* Order must first be duely made, and then carefully observed.

*An Impartial Inquisition,*

Tit. 1. 5.  
Calixtus  
ad locum.

1. *For this cause left I thee in Crete (saith St. Paul to Titus) that thou shouldst set in order the things that are wanting.* The foundations were laid, and the men instructed in all the Articles, which concern'd the sum of Salvation; what concern'd, the *Government*, the *Order* and *Decorum* of the Church, *These* things were yet wanting: and great care was to be taken lest these *Cretians* should forget the Truth they had been taught, or suffer themselves to be drawn from it by perverse and wicked Teachers; Therefore to supply what was requisite to the *Conservation*, *external Discipline*, and *Ornament* of the Church of *Crete*, *Titus* was left there and impower'd by the Great Apostle.

Such *Orders* we find made among the *Corinthians*, 1 Cor. 7. 11. 14. 16. and among the *Colossians*, Col. 2. 5. And when such Orders were made, the Apostle was very strict to have them *observed*, 2 Thess. 3. 11,

\* Κατ'  
τάξιν.  
According  
to appoint-  
ment.  
Hammond.

14. *Let all things be done decently, and according to order.* 1 Cor. 14. ult. \* He had scattered some Notions about *Rites* and *Ceremonies* in the former part of his Epistle; but here he collects all into one short sum:

\* τάξις ad  
totam eccle-  
siam tum Li-  
turgiam  
tum disci-  
plinam re-  
fere. Gryne-  
us ad Colos.  
† Ad hoc.

He does establish an *Order* \* to avoid *Confusion* and preserve a *Decorum* in God's publick *Worship* and *Service*; and this, Mr. *Calvin* † makes the Rule, *Ad quam omnia quæ ad eternam politiam spectant, exigere Convenit*; which is to measure all things that belong to

to



to the outward Polity and administration of the Church.

The Power to Decree and make such Orders is lodged in the hands of such as are in Authority. The Bishops, who are called Stewards and Rulers, who have the Keys of Christ's Kingdom intrusted to them, A power of Jurisdiction both Directive and Coercive. This power we find exercised by single persons, and persons Convened in Councils whose Authority is of greater extent and veneration. The rest will I set in order when I come, saith St. Paul, 1 Cor. 11. ult. from whence Grotius does very well infer, that the Apostles had Right and Authority to appoint such things as served for Good Order, the Liturgy of the Church, and the Ministry about Holy things. *Hæc est Origo Canonum, qui dicuntur Apostolici*; Here, saith he, is the Original of those Canons, which are called the Apostles, which tho' not (all) written, yet were brought into use by them. And we see St. Paul invested Titus with the like Power; For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting. This charge the Apostle gives, that no man might think Titus undertook any thing of his own head, or the desire of vain glory†; but according to the mind, and at the command of the Apostle, saith Crocius.

Act. 20. 28.

1 Cor. 4. 1.

Hebr. 13.

A 7. 17.

Mat. 16. 19.

c. 18. 17, 18.

Act. 15. 23.

1 Cor. 7. 17.

Grot. ad 1

1 Cor. 11.

last.

Tit. 1. 5.

† Crocius

ad locum.

Tit. 1. 5.

But it may be objected, That the Apostles and Apostolick men were *inspired* of the Holy Ghost, and did act by *Revelation* \*. To this I answer, If they had done all by *immediate Inspiration*, there had been no need of *Ocular Inspection*: But St. Paul did not only receive Information touching the state of particular Churches; but he comes to see their temper, and observe

their wants, and what will be most convenient for their present Condition, before he offers to establish Orders to regulate their practice (1 Cor. 11. the last) *The rest will I set in order when I come* \*. But if he had made Orders by *Revelation*, he might have done it at a distance. That the Apostles had *Revelations* is out of question. And that they took pains to *search* the Scriptures, and had been instructed in them by Christ himself, cannot be denied. 'Tis certain also, That after such instruction and search of Scriptures, as wise men, they knew how to use their Reason better than others of their quality. Hereupon when they Taught, (being endued with more than a vulgar stock of Grace and Divine assistance) they propounded, not only those Revelations which they had received; but also whatever they had attain'd to under the Discipline of Christ, and by a continual search of Scrip-  
ture,

\* Consider what Mr. Calvin writes on *Act. 21. 23.* He calls it, *Stultam indulgentiam, vitio non carebat zelus ille: vix longo tempore Apostolis revulsa fueris hæc superstitio*, These Expressions do not speak immediate inspiration in those Apostles and Governours.

\* V. Diction ad  
1 Cor. 11.  
34.

Regner. d.  
Mansvelt.  
Adversus  
Anonymum  
Theologo-  
Politicum.  
Cap. 14.  
in pr.

ture, and the Prudent use of Reason. And so in a different respect, they may be call'd *Prophets* and *Divine Doctors*. That Title was due to them as they had their *Prophetic* Revelations: This as they confirm'd their Doctrine after an *infallible* manner, both by a *Divine assistance* above the vulgar rate, and by holy Scripture, and their own Reason \*.

V. Calvin  
ad 1 Cor.  
14. 6.

\* And thus  
did St.  
James,  
Act. 15.  
13, to 20.

But that St. Paul did not order all things by *immediate Inspiration*, is evident from his own Text, 1 Cor. 7. 25 \*. And herein Mr. Calvin † makes him an example of a faithful Teacher, *Fidelis hic veracem*

\* Ego dico, non dominus, i.e. ex auctoritate mea; non quod Dominus non consentiat; sed quod auctoritatem ejus de hac re in Scripturâ non invenio. Bruno.

† Calv. ad 1 Cor. 7. 25. ubi non habuit expressum Dei praeceptum, sibi tribuit decisionem. Aret. ad. 1 Cor. 7. 10.

*Significat, qui non tantum pio zelo agit quod agit, sed etiam Scientiâ præditus est, & purè & fideliter doceat*; such a one as is a Man of Truth, who acts, not only out of a pious Zeal, but out of a pure and stedfast Knowledge. *Neq; enim in doctore sufficit bonus animus, nisi adsit prudentia & veri cognitio*; For a good meaning is not sufficient in a Teacher, unless he be endued with Wisdom and the knowledge of the Truth. It will be a very hard matter to prove that Titus

Tit. 1. 5.

(who had Authority to make Orders in the Church) did act by *inspiration*: The whole Epistle which St. Paul wrote to him (being a kind of *Ritual*, or *System* of *Canons* for his direction in the management of his *Episcopal*

Prideaux  
Iccl. 22.  
m. p. 356,  
357.

Office) speaks otherwise. And yet if we speak of a more general assistance of the Holy Ghost, I doubt not, but the *Bishops* and *Prelates* of the Church, when they weigh and establish their *Decrees* and *Canons*, according to the *Rule* of God's Word, have a fair *Title* to it, from the *Promise* of our Saviour, Mat. 28. 20, *Loe I am with you always to the end of the world.*

This Power is *essential* to the Church, and inherent in the Governours thereof, who did exercise the same when there was never a *Christian Magistrate* in the world. 'Tis true God was pleased to supply the want of such *Civil Administrations* by a *miraculous* assistance\*; for such as were delivered up unto Satan by the *Censures* of the Church: He had Power grievously to afflict them, and many times did torment them bodily†. How long this miraculous assistance lasted; or whether it be in any measure in the *Greek Church* (now under *Persecution*) as some affirm\*, I shall not take upon me to determine.

\* We have  
Examples  
in *Ananias*  
and *Elymas*. A.C.  
Chap. 5. 5.  
& 13. 11.  
† V. *Hammond* on  
1 Cor. 5. 5.  
Notes i, f.  
\* *Rycaut*.

But this I am sure of, Christ did not intend to leave his Church always *exposed*, and like an *Orphan*; for he has promised her, *Thou shalt suck the breast of Kings* (Isa. 60. 16.) that is, (v. 10.) *Kings shall minister unto thee.* And to the same purpose, (Isa. 49. 23.) *Kings shall be thy nursing Fathers, and their Queens thy nursing Mothers*; which signifies (saith  
Mr,

Mr. Calvin) their Ministry and obsequiousness to protect and succour the Church of God: *Unde observandum est, &c.* Whence we may observe, saith he, That besides the common Profession of the Faith, there is required of Princes something more: because God gives them Power and Authority to Protect the Church, and to advance God's Glory. This indeed concerns all Men: but for Kings, the greater their Power is, the more they are obliged to lay out themselves [for the Interest of the Church] and the more carefully to regard it. *Unde Videmus, saith He, quàm alieni sunt à regno Christi, &c.* Hence we may see, how repugnant they are to the Kingdom of Christ, who would take away the Authority and Power of Kings [in Church affairs] that they may transfer it upon themselves.

Ad Isa. 60: 16.

Ad Isa. 49: 23.

Ibid.

Idem ad cap. 60. 10.

But here we are to observe, that the Power of Kings in Ecclesiastical matters, is not *Privative* but *Cumulative*, not design'd, or intended by Almighty God, to infringe or weaken the Authority of the Church; but to fortifie and assist it. To this purpose the Professors of *Leyden* tell us, it is the Duty of the Prince or Magistrate, to settle the Worship of God according to his Ordinance by the Ecclesiastical Ministry; and when it is settled, to preserve it intire and pure, *per judicia Ecclesiastica*, and when corrupt or depraved, to reform it, by the advice and judgment

Synopsis  
pur. Theol.  
Disput. 50.  
Thes. 40.

August.  
contra  
Crescon.  
L3.cap.51.

judgment of *Ecclesiastical Officers*, and as much as in him lyes, to prevent and suppress all Seducers and false Teachers, that would hinder the practice and progress of true Religion. *In hoc enim reges sicut eis divinitus præcipitur, Deo serviunt, in quantum reges sunt, si in suo regno bona jubeant, mala prohibeant: non solum quæ pertinent ad humanam Societatem, verumetiam quæ ad divinam Religionem:* Herein Kings serve God according to his Command, when they enjoyn what is good, and forbid what is evil; not only in things relating to Humane Society, but in Matters of Religion. And this is all the accompt needful to be given to that inquiry, what we mean by the Church, in this Article.

That the Church hath a Power to *decree* and settle *Rites* and *Ceremonies* to support her own Government and Administrations; and to *promote* the *publick* and *solemn* Worship of God, may be proved irrefragably out of the premisses.

I. What things are *needful* or *expedient* to be decreed, appointed and settled in the Church to support her Government and Administrations, and to promote God's publick and solemn Worship, those things the Church hath a Power to appoint, decree, and settle; otherwise Christ hath not been *faithful* in his House, is *deficient* in things *expedient* and *necessary*, and has not provided

vided for the *well-ordering* of his Church and Kingdom.

But some *Rites and Ceremonies* are *expedient* and *needful* to be decreed and settled in the Church, to *support* her Government and Administrations, and to *promote* God's publick and solemn Worship. This has been proved already, by Reason and Authority in the former part of this Disquisition. I shall add but one or two Authorities more; the first shall be Mr. *Calvin's*, who delivers himself fully in the point; *Hoc primum habeamus*, saith He, Let us lay down this for a Rule, "That if in every Society of Men  
"we see some government necessary to pre-  
"serve the common Peace and Concord: if  
"in the performance of all Matters, some  
"rite or other is in force, which it concerns  
"the publick honesty, and humanity it self  
"not to reject: *that* is more especially to be  
"observed in the Churches of God, which  
"being best supported by the well-composed  
"Constitution of all things [*therein admini-*  
"*stred*] when they are without Concord,  
"they fall to nothing: wherefore if we re-  
"gard the safety of the Church, we must  
"take care of St. *Paul's* Injunction, that all  
"things *be done decently and according to or-*  
"*der and appointment*. But seeing there is  
"such diversity in mens manners, so great  
"variety in their Minds, such opposition in  
"their Wits and Judgments: No Govern-  
"ment

Calv. In-  
stit. l. 4.  
c. 10.  
Sect. 27.

“ment can be firm and stedfast, unless it be  
 “establisht by certain Laws: *Nec sine statâ*  
 “*quadam formâ servari ritus quispiam potest;*  
 “Nor can any Rite be preserved, without  
 “some set Form. *Huc ergo quæ conducunt*  
 “*leges, tantum abest ut damnemus, ut his ab-*  
 “*latis, dissolvi suis nervis Ecclesias, totasq; de-*  
 “*formari, ac dissipari contendamus;* Such Laws  
 “therefore and Decrees as tend to this effect,  
 “we are so far (saith he) from condemning,  
 “that if these be taken away, we may a-  
 “vouch that the Nerves and Sinews of the  
 “Churches are dissolved, and that they are  
 “all deform’d and shattered to pieces: Thus  
 Mr. Calvin; and we find it by sad experi-  
 ence; whereupon Whitaker does acknow-  
 ledge, *Habuit Ecclesia semper auctoritatem*  
*leges ecclesiasticas condendi, & sanciendi, easq;*  
*aliis imperandi, ac eos puniendi, qui non ob-*  
*servarent:* “The Church had always a  
 “Power and Authority to make Ecclesiasti-  
 “cal Laws, and to establish them, to injoyn  
 “them to others, and to punish such as  
 would not observe them.

Contro-  
 vers. 3. de  
 Concil.  
 quæst. 1.

2. That Power which hath *peculiar Officers*  
 assigned, and *special Rules* prescribed to di-  
 rect the *exercise* of it in the Church, That  
 Power is invested in the Church; otherwise  
 that assignation of *Persons*, and *Prescription*  
 of *Rules* would be nugatory, trifling, and to  
 no purpose.

But



But to direct the *exercife* of appointing and settling Rites and Ceremonies in the Church peculiar *Officers* are assigned, and special *rules* prescribed. Of the *Officers* assign'd to exercise this Power in the Church, we have said enough already; and of the *Rules* prescribed, I shall add no more than what is said by one or two Protestant Writers, upon that Text, *Let all things be done decently and according to order*;

1 Cor. 14.  
40.

Hinc colligere promptum est, *saith Mr. Calvin*, from hence we may gather, "That those Ecclesiastical Laws which concern Discipline and Order are Pious, and

Calvin ad  
locum.

"not to be accounted *humane Traditions*; because they are grounded upon this *General Command*, and have a clear *approbation* as out of the *mouth* of Christ himself. My next Authority shall be out of *David Dickson*, a

D. Dickson  
ad locum.

Scotchman and a *Presbyterian*; He reckons it the seventh Precept touching *Good Order*; *Ut decorum observetur in personis ad publicum Conventum Ecclesiæ accedentibus, & in rebus ad publicum cultum necessariis: ut omnia cum gravitate, & modestia, sine Superstitione, & sordibus peragantur; & partes Cultus Divini inter se ita Ordinentur, & temporibus suis disponantur, ut Dei gloriæ, & ædificationi Ecclesiæ inserviant Maximè*; "That a *Decorum* be observed of all Persons that come "to the Assemblies of the Church, and in all "things allyed to the Publick Worship: that "all things be performed with Modesty and

"Gravity,

“Gravity, without Superstition, and a  
 “Clownish sordidness; and that all the parts  
 “of Divine Worship be so ordered among  
 “themselves, and so disposed to their proper  
 “times, that they may be inservient, as much  
 “as is possible to the Glory of God, and the  
 “Edification of the Church: This is an Apo-  
 stolical Precept.

3. That *Power* which the Church exerted from the beginning, and has exercised in all after-Ages, *That Power* the Church is invested with; (if not, let them shew us some defeasance, or forfeiture of it.) But a *power* to appoint and settle *Rites* and *Ceremonies* the Church did exert from the beginning, and has exercised in all after-Ages. *St. Paul* exercised this Power in appointing; Their Method and *course* of Propheying, their weekly *Collections* for the Poor, that they speak not in an *unknown* tongue, unless they do interpret; that the Women keep *silence* in the Church, that the Men be *covered*, and the Women *uncovered* in the time and place of Publick VVorship. And 'tis the affirmation of the most Learned and Judicious *Sanderson*, *Posse de novo leges Condi, de Ritibus, de Rebus, & Personis Ecclesiasticis, omnibusq; Sacri cultus externi Circumstantiis, ad Ordinem, honestatem, & ædificationem spectantibus, extra eas, quæ sunt à Christo & ejus Apostolis traditæ in Sacris literis; adeo Manifesta res est & rationi Consentanea, ut perversi judicii,*

De legum  
 Human.  
 Oblig.  
 Præl. 7.  
 p. 288.  
 V. Zanchy  
 in 4. Præ-  
 cept.  
 p. 695. 2. f.  
 edit. Neo-  
 stad. Palat.  
 1597.

judicii, obstinatiq; animi suspitione ægre se liberaverit, qui siccus & sobrius id negaverit; "That new Laws may be made concerning "Rites, Things, and Persons Ecclesiastical, "and all the Circumstances of our external "holy Worship concerning Order, Honesty, "and Edification; besides those delivered in "holy Scripture by Christ and his Apostles, "is a thing so manifest, and agreeable to reason, that he will very hardly free himself "from the suspition of an obstinate mind "and a perverse judgment, who shall soberly "deny it.

And this Power is of necessity to be perpetually in the Church; because *such* Rites and Ceremonies are not *perpetual*; For they are of things in their own nature *indifferent* and *alterable*; and there may be a just Cause (if the Church thinks good) to *alter* them; and consequently there must be a constant Power in the Church to appoint, or alter them accordingly as occasion serves. And

this is the judgment of the Learned *Whitaker*, *Fatemur Apostolos in singulis Ecclesiis Ritus aliquos atq; Consuetudines, ordinis & decori Causa, Sanxisse, non autem scripsisse: quia hi Ritus non erant perpetui futuri, sed liberi, qui pro Commodo & temporum ratione Mutari possent*: we acknowledge, saith he, that the Apostles did in all Churches establish some Rites and Customs, for order and decency sake; and yet did not commit them to Writing:

De Script.  
Sacr. Con-  
trovers. 1a  
q. 6<sup>ta</sup> in  
statu quæ-  
stionis: m.  
pag. 384.

ting: "Because these Rites were not to be  
 "perpetual, but free, and such as might be  
 "changed, in regard of the time and benefit  
 "of the Church. See \* *Hemmingius*.

\* Ad.  
 1 Cor. 14.  
 ult.

4. That Society whose *Custom* and *Practice* in matter of *Rites* and *Ceremonies* (not repugnant to God's Word) is a *Supersedeas* to all objection, and ought not to be disputed, that Society hath a Power to appoint *Rites* and *Ceremonies*; I say not *repugnant* to God's Word; for *Custom* is not pleadable in God's Church without *Right*, or against God's Word; for *Consuetudo sine veritate est vestustas erroris*; Custom without Truth is but the dotage of Errour.

But the *custom* and *practice* of the Church in matter of *Rites* and *Ceremonies* (not repugnant to God's Word) is a *Supersedeas* to all objection, and ought not to be disputed. This is St. Paul's own Argument (1 Cor. 11. 16.) in a Matter of *Ceremonies*, the Womans *vail* in the time and place of Publick Worship; *If any man seems to be contentious, we have no such custom, neither the Churches of God. Quæ sententia, tam ad contentionem, quam ad velandi ritum referri potest, which Sentence may as well be referred to the contention, as to*  
 Ad locum. *the Rite of Covering the head, saith Bullinger. Duabus securibus disputationes amputat, saith Grotius, He cuts off Disputes with two Hatchets, Apostolical Institution, and the Custom of the Churches. Quod per omnes Ecclesias receptum*

Ad locum.

receptum est, to call that in question which is received among all Churches, est φιλονεικον, is the part of such as are contentious. And as Bullinger very well observes, Hoc ultimo hujus negotii loco, This being added in the last place, by the Apostle, to conclude the whole matter, Vehementer potuit eorum pungere Mentēs, qui non omnino præfracti atq; deploratæ erant pertinatiæ: "It might have nettled them exceedingly, who were not altogether stubborn, and desperately obstinate.

Ibid.

To conclude this Matter, Christ hath settled in his Church a Power to make Laws, and appoint Rites and Ceremonies, for the decent and orderly performance of all her Administrations; and such as do otherwise than these Laws Command, with a contemptuous and disloyal mind, Mr. Perkins has declared them guilty before God, in sundry places of his Works. For that general Rule of the Apostle, Let all things be done decently and according to order, must be look'd upon with the same Reverence as if it dropt from the Lips of Christ himself, saith Mr. Calvin. This is the foundation upon which the whole Ecclesiastical Discipline is built, saith Hemmingius. And from hence it is confirm'd, that the Pious Constitutions of the Church are so far forth Divine, as they serve to Edification; by their decency and good order. Whereupon they bind us to Obedience, saith he, in that respect, Etiam jure Divino, even of Divine

His Treatise of Conscience, and in his Commentary upon the Galatians, Chap. 2. 3, &c.

Ad 1 Cor. 14. ult.

D

Right.

Aug. Epist.  
118.  
in Princip.

Ibid.

Right. When St. *Austin* therefore had received this advice from St. *Ambrose*, [whatsoever Church thou comest into, observe the *Customes of it*, that thou may'st not be a *Scandal* to others, nor others to thy self,] This saying of that holy Father St. *Austin* often thought on, and always embraced it as an *Oracle* from Heaven. And concludes from thence there is no better Rule or Instruction for a discreet and sober Christian to follow, than to do as the Church does where e're he comes: *Quod enim neq; contra fidem, neq; contra bonos Mores injungitur, indifferenter est habendum, & pro eorum inter quos vivitur Societate servandum est*: For that which is injoynd, if it be neither against the Faith, nor against good Manners, it is to be esteem'd as a thing indifferent, and ought to be observed in regard of their Sociery, with whom we do converse. And so much for the Power of the Church to decree and injoyne Rites and Ceremonies.

As to the *Superfætation* of this Article, That it is not found in the *Authentick Articles* of K. *Edward* the Sixth; and so the Terms of Communion have been enlarged since the first times of the Reformation. To this I answer,

I. That the *Corinthians* and the *Cretians* might have made the like objection, as well against St. *Paul* as against *Titus*; because all things were not presently settled at the first planta-

plantation of the Gospel, 1 Cor. 11. last. Tit. 15. Much may be *abolisht* in an instant, but such as pretend to *Reformation*, and yet do nothing but *pull down*, they will never *edifie* the Church, but most certainly deform it. Rome we say, was not built in one day. The Apostle left something unsettled till a further consideration, 1 Cor. 11. last. And when he departed from Crete; he left Titus his *Vicar*, saith Crocius, to supply what the shortness of his stay would not allow him to accomplish; and as St. *Hierome* observes, to *super-correct* what he could not then bring to perfection. Zanchy\* observes very well, That it is the Duty of the *Bishops* to take care of the whole Church, and whatsoever may conduce to the welfare of it, whether it be in point of life and manners, in the Ministry of the Word and Sacraments, or in the Discipline of Penitence, or in the wants of the Poor, or in matters of Ceremonies; and to give diligence, that whatsoever has been *constituted* in such matters, either by the Lord himself, or by his *Apostles*, or by the *alter- Church*, may be observed. But if there be any thing that is *not* appointed, and yet may concern the *edification* of the Church: Let *Laws* be *appointed* concerning those things, that they may be *confirmed* in the Name of the whole Church, and by the Authority of Pious Princes, and be *observed* of all, [respectively subject to their Jurisdiction.]

v. Hieron.  
& Joan.  
Crocius in  
Tit. 1. 5.

\* In 4<sup>m</sup>  
præcep-  
tum, m.  
p. 696. 2. f.  
Edit. Neo-  
stad. Palat.  
1597.

2. I Answer, That according to the *Common Prayer-Book* in King *Edward the Sixth's* time, the Church injoynd the Priest at the Consecration of the *Eucharist*, to sign the Elements with the *sign* of the *Cross*; and so if she did not declare her Power in her *Articles*, yet she declared it sufficiently in her *Practice*; In ordering the Priest to make the *sign* of the *Cross* upon the *Symbol*, in the *Patin* and *Chalice*, she did exercise her Power in *decreeing* and *practising* that *Rite*; which has since been taken away, (tho' it has proved of very little consequence) to avoid *Scandal*; and consequently, the Terms of Communion have been somewhat *contracted* since those times, and not *enlarged*, as is pretended. However

Epist. 118. that Rule of *St. Austin* will certainly hold, *His enim causis, id est, aut propter fidem, aut propter Mores, vel emendari oportet quod perperam fiebat, vel institui quod non fiebat:* "For these Causes, that is, either for the Faith, or for Manners sake, that ought to be amended which was done amiss, or appointed to be done, which was not done at all.

But this is not all; in this *Section*, They object also against the Doctrine in the *Rubrick*, "That it is certain from the Word of God, That Children baptized and dying before the commission of actual Sin, are undoubtedly saved. The Scripture, the Protestant Churches, nor any sound Reason,



"son, have yet given them any tolerable  
 "satisfaction of the Truth of the Doctrine  
 "about the *Opus Operatum* of Sacraments.  
 "That Doctrine laid down in the *Catechism*,  
 "That Children do perform Faith and Repen-  
 "tance by their Sureties, is also (saith he) as  
 "great a stumbling to our Faith, and we cannot  
 "get over it. How the Adult should believe and  
 "repent for Minors, or Infants believe and re-  
 "pent by Proxy. Thus the Dissenters,

*The Answer.*

1. The silence of other Protestant Churches (if they be all silent) herein, is but a *Negative* Argument from Authority, and that's of no validity. But we are sure the most *Learned* amongst Protestant Writers do favour this Article; The *Form* of a Sacrament, they say, is the *Sacramental Conjunction* of the signs and the things signified, which Conjunction consists not only in the *signification*, and *obsignation*, but also in the *exhibition* of the things signified by the signs. So *Wendelin*; And he makes the *effect* and *end* of the Sacraments to be not only, The *Confirmation* of our Faith in Christ; but also the *Obsignation* of his gracious Promise touching our Communion with him, and our *participation* of the benefits purchased by his death. And particularly among the effects of Baptism, *Zanchy* reckons these,

Theol.  
 Christ. l. 1.  
 c. 20.  
 Theol. 9. &  
 11.

Lib. 1. de  
Baptif. m.  
P. 404,  
405.

1. Our admission into Covenant with God:

2. Our ingrafting into his Church and the Communion of Saints, which are the Faithful.

3. The Remission of Sins, and the Imputation of Christ's Righteousness.

And Calvin upon those words [1 Cor. 7. 14. *else were your children unclean; but now are they holy*] Comments after this manner; "This is a high point of Divinity: For it teacheth that the Children of the Faithful are segregated from others by a special Privilege, and are accounted Saints in the Church. And to reconcile this with those other words of the same Apostle, Eph. 2. 3. *We are all by nature children of wrath; He saith thus, *Equalis est igitur in omnibus naturæ conditio*, 'The condition of nature is alike in all; They are all obnoxious both to sin and death eternal. But this privilege which the Apostle attributes to the Children of Believers, that flows from the benefit of the Covenant, upon the intervention whereof, the malediction of Nature is blotted out: and they are consecrated to God by Grace, who are Profane by Nature. From which Testimonies we shall draw an Argument presently, that Children baptized and dying before actual Sin, are undoubtedly saved. But first let us consult the holy Oracle.*

The Scripture tells us, That Christ tasted death for every man, (Hebr. 2. 9.) for Children.  
(vers.

(*vers. 14.*) And to what end did he do this? to reconcile them, (*vers. 17.*) to sanctifie them, (*v. 11.*) to free them from the bondage of the Devil, (*v. 14, 15.*) and to bring them unto glory. (*v. 10.*) Can Christ fail of his end without any *Obstacle* in the Subject? Has he done enough to save a drunken *Noah*, an incestuous *Lot*, an idolatrous *Manasses*, and a perjur'd *Peter*; and yet left a poor innocent *Babe* without a *Remedy*?

'Tis our Saviour's comfortable assertion; with a gracious invitation thereupon (*Mat. 19. 14.*) *Suffer little Children, and forbid them not, to come unto me: for of such is the Kingdom of Heaven.* If these Dissenters be of a Cross opinion, That of such is the Kingdom of Satan; They should in modesty keep their faith to themselves, till they can find a better proof than the *Post-poning* of *Esau*, whose person notwithstanding Learned Men do think was saved. In the Discourses of our Saviour, *little children* are *Candidates* for Heaven, and set forth as a *pattern* to such as shall undoubtedly inherit it, (*Mat. 18. 3.*) and he tells his Disciples, (*11. 14.*) *It is not the will of your Father which is in Heaven, that one of these little ones should perish;* which in all Reason must be understood of *little Children literally*, according to the first intention of the words.

But (2.) Baptism is the *Laver of Regeneration.* (*Eph. 5. Tit. 3.*) Hereupon St. Peter

makes his Exhortation to the People, *Repent and be baptized every one of you, in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children.* (A<sup>c</sup>t. 2. 38, 39.) Whence I argue thus, such as are admitted to the benefits of the Covenant, (*remission of sins, and the imputation of Christ's righteousness*) and do neither break the Conditions, nor put a bar to the virtue of it, They are undoubtedly saved: But Children baptized, and dying before actual Sin, are such. *Pueri enim fidelium ideo servantur, quia in fœdere Dei sunt & sancti*, saith the Learned Zanchy. The Children of the Faithful are therefore saved, *because they are in the Covenant of God and holy.* For (as he hath it in another place) *what is acted* (at our Baptism) *outwardly*, *Symbolum ejus*, is the sign or symbol of that which the Holy Ghost worketh in our Souls.

3. Children so dying, have no guilt upon them but Original; if Christ has not saved them from that, He has not broke the Serpents head in them; He has not blotted out the hand-writing that was against them, not taken it out of their way, nor nailed it to his Cross for them; then the Antidote is not so extensive and powerful as the Poison; the Old Proverb stands still in force against them, (Ezek. 18. 3, 14, 20. *The Fathers have eaten lower grapes, &c.*) Christ is an insufficient Mediator,

De Rel.  
Christ. Fi-  
des cap. 15.  
Sect. 15. &  
cap. 14.  
Sect. 2.  
S. C.

V. Col. 2.  
13, 14.

Mediator, and *defective* in his Institutions. For there is no other *means* appointed for their Salvation besides *Baptism*; and if that be not effectual to them to that end; then either Christ is *defective* in his *Priestly Office*, and has not made an *expiation* for their Sins; or in his *Prophetick Office*, and has not *revealed* his Father's Will concerning the means of their Salvation; or else he is *defective* in his *Kingly Office*, not a *Compleat Law-giver*, having not prescribed what is sufficient for their Salvation: All which assertions are absur'd, erroneous, and impious.

We are told, that touching the *Opus operatum* of the Sacraments, they have, as yet, received *no tolerable Satisfaction*; and we need not wonder at this, if we consider how hard a matter it is to please them in any thing. Yet instances we have of this *Opus operatum*, as 'tis wrought in the Body, and why may not these help us to apprehend what may be done in the Soul? How was *Naaman* cleansed of his Leprosie? He was commanded to wash seven times in *Jordan*: He did so, and his flesh came again as the flesh of a little child, and he was clean, 2 Kings 5. 14. This was *ex opere operato*; and the means was appointed by the Prophet. Thus was the blind man restor'd to his sight (Joh. 9. 6, 7.) Thus were the ten *Lepers* cleansed. (Luk. 17. 14.) Thus was the Woman healed of her *bloudy Issue*,

\* Here was  
Opus ope-  
rantis too.  
V. 34.  
Thy Faith  
bath made  
the whole.

*Issue*, Mark 5. 29. \* and thus the Plagues of a whole *multitude* were healed: (Luk. 6. 19.)

These by a means of their own *choosing*, the other by means of Christ's *prescribing*.

This *opus operans* & *opus operatum*, is a *School distinction*; and tho' not found in his *summs*, 'tis as old as the *Prince of School-men*. And the great excellency of that sort of Writers appears in their *Distinctions*, where- by many times they clear great difficulties in few words. This *brevity* makes them many times *obscure*; and that *obscurity* oftentimes makes them liable to *misconstruction*; and so it has happened in the *Case* before us. *Sacramentum dicitur conferre gratiam ex opere operato, quia præter exhibitionem signi forinsecus adhibiti, non requiritur bonus motus interior in suscipiente.* The Sacrament is said to confer Grace, *ex opere operato*, because besides the use of the outward sign there is required no inward good motion in the Receiver; saith *Biel*, \* and *Paludanus*: to the like purpose, *Non requiritur in Sacramentis novi Testamenti ut homo se disponat, sed dispositio efficitur ab ipso Sacramento; & hoc est conferre Gratiam ex opere operato.* In the Sacraments of the New Testament, it is not required that a man should dispose himself for them; but the good disposition is wrought by the Sacrament; and this is to confer Grace *ex opere operato*. This Doctrine is most absur'd and Scandalous; be- cause

\* Lib. 4.  
Sent. dist. 1.  
q. 3.  
8 L. 4.  
dist. 1.  
quest. 1.

cause it makes all Pious *Dispositions*; all worthy *Preparation* for the Sacraments, needless. In opposition therefore to this Doctrine, the Reverend and Learned *Davenant* † has thus † *Deter.* determined, *Sacramenta non esse nuda signa, 23. in fine.* sed gratia exhibitiva; "The Sacraments are not naked signs, but they do exhibit Grace; yet so, that this Grace is not wrought in the Minds of men *ex opere operato Sacramentorum*; but through the Ordinance and Operation of God alone, who in the right use of Sacraments, does always perform, that which he hath promised.

There is another sort of *School-men* more *Orthodox* in their sense of this Distinction, and the *Opus operatum* of the Sacrament; They say the Sacraments are a means to confer Grace upon such Receivers as are worthily prepared to receive them. Wherefore when they say, the Sacrament confers Grace *ex opere operato*, their meaning is not that it confers Grace as it is a kind of natural action, but as it has a Divine Institution, and an infallible promise to that effect, so saith *Estius* †. And because That Promise is conditional requiring a due preparation in the Adult, it follows, not from this Phrase rightly understood, that according to the Opinion of Catholics, the Sacraments are effectual without any good Motion in the Receiver.

\* In 4.  
Sent. d. 1.  
Sect. 5.  
Col. 2.  
litera F.

18 dist. 2.  
ar. 1. p. 67.  
Col. 3. p.  
princ. ad  
resp. ad 54  
in fine  
Artic.

" A Sacrament is *Causa conditionalis*, says, *Argentina*, a conditional cause; and all the Power and causality of the Sacraments in respect of *Divine Grace*, is from *Divine Institution*, and from the *Covenant*, which *God hath made with his Church*. And *De natura Causæ conditionalis est, quod non observatâ Conditione*; 'tis the nature of a conditional cause, that if the condition be not perform'd, the effect does not follow: but if the condition be perform'd, the effect follows infallibly.

Labat Theol. Schol. Tom. 6. pag. 70. & Petr. a S. Joseph Idea Theol. Sacram. p. 41.

In short then, " They say Grace may be produced in the Soul two manner of ways, either *ex opere operantis*; which is by the elicit and acceptable Devotion of the Church, and the work of the Ministry, or the meet and worthy disposition of him that receives the Sacrament. Or else it is produced *ex opere operato*, by virtue of the Sacrament it self, as of Christ's institution, and by the application of the external work, by the Power whereof (according to God's Ordinance and Promise) Grace is given. Now I suppose we may safely say, That Grace is confer'd by the Sacrament of Baptism both these ways.

1. As it is a part of God's Worship, *in genere Orationis*, under the Genus of Prayer, so it procures Grace, *ex opere Operantis, Per modum impetrationis*, by way of impetration.



2. As it is a Sacrament of Christ's Institution. So it confers Grace, *ex opere operato*, by way of *Exhibition*, conveying, through the *divine Benediction and Compact*, that Grace which it doth *consign*, and which Christ hath *promised* to his Church.

But here *two* Rules are very useful and necessary to be observed:

1. That in the *operation* of the Sacraments (as in all other of God's Ordinances) *The excellency of the Power is of God and not of us.* (2 Cor. 4. 7.) and who can deny the effect when we have God's *fiat* for it? when he said, *Let there be light, there was light*; So it was at the Creation of the *external* light; and so it is at the Creation of *internal* light, when God is pleased to put forth his Power to that effect. (2 Cor. 4. 6.) And methinks, Those men should easily be satisfied about the *opus operatum* of the Sacrament, who are of *opinion*, that we are merely *passive* in the work of our Regeneration; that it is wrought *in nobis sine nobis*, wrought in us, (but) without us, and that irresistibly.

The Second Rule is, That we must not *Substitute* the *Opus operatum* to supply the neglect, or want of *Moral* duty, and a *worthy* disposition in the *Adult*; for in *such*, to make the Sacrament *effectual*, there must be no *bar* of a deadly Sin, (as the *Schoolmen* call it) but a *fit and worthy disposition* for the Sacrament. For tho' the Sacrament hath a *power* of it self,

There is  
Suffragium  
Ecclesie,  
cujus per-  
sonam Mi-  
nister susti-  
net: & sti-  
pulatione bo-  
ne consci-  
entia.

1 Pet. 3. 21.

\* *Petr. a S.*  
*Joseph ubi*  
*supra.*

† *De Re-*  
*solut. Fi-*  
*dei. l. 2. c. 4.*  
*Sect. 1.*  
*p. 302.*  
*Sum. Sa-*  
*cram. p. 5.*

self, through Christ's *institution* and *promise*, to produce Grace, yet that it may *actually* produce it, 'tis necessary that the Receiver puts no *Obstacles*\*, but if he be *adult*, i. e. (of age) that he *dispose* himself by some *meet* and *fitting* acts to receive it. By means of the Sacraments, saith *Holden* †, God confers his Grace upon such as being *worthily prepared*, are made partakers of them. And *Franciscus a Victoria*\*, *semper & infallibiliter, omnibus & singulis digre ea suscipientibus conferunt gratiam*: "The Sacraments do always and infallibly confer Grace upon all and every man, who worthily receives them."

The next Objection is against the Doctrine of the *Catechism*; "That Children do perform Faith and Repentance by their *Sureties*." This they say is so great a stumbling to their Faith, They cannot get over it. But we know full well that some of these *Dissenters* will scruple at *little things*, stumble at a *straw*, and yet so full of *agility* at other times, they can nimbly leap over a *block*, that very *Block* upon which they made their *Sovereign* a Sacrifice to their *tender* Consciences.

How the *Adult* should believe and repent for *Minors*; or *Infants* believe and repent by *Proxy*, They cannot understand. And 'twere well if this were the only thing wherein they could plead a want of understanding.

But

But Peter Martyr\* will tell them, *Fides in liberis, qui suscipiuntur dum parvuli sunt, non requiritur, vel ad id, ut Christiani sint, vel ad remissionem peccatorum*; Faith is not required in Children who are Baptized, while they are little ones, neither to obtain Remission of Sins, nor to make them Christians; This is true of an *actual* Faith, and a *personal* disposition; yet they have a Title to such a Faith as is of good advantage to them. To this purpose we have the Judgment of Mr. Perkins, and in him the opinion of the *Ancient Church*. "Tis objected that Infants have no Faith, and consequently, That Baptism is unprofitable to them. To this objection he answers thus, some think they have Faith, as they have Regeneration, that is the inclination or seed of Faith. Others say, That the Faith of the Parents is also the Faith of their Children: Because the Parents by their Faith, receive the Promise of God, both for themselves and their Children: and thus to be born in the Church, of believing Parents, is instead of the Profession of Faith. To this second Opinion, (saith that Pious and Learned man) I rather incline, because it is the ancient and received Doctrine of the Church; I wish our present Dissenters would be so Sober and well advised, as to follow his Example.

On the Galat. c. 3, P. 263.

For

For receiving the Sacrament of Baptism, *Faith* and *Repentance* are said to be the qualifications in the *Adult*: To *Infants* they are supplied by the *Faith* and *Piety* of the Church in general (as well as by their particular *Sureties* respectively); and where there is an *absolute* necessity for it (because God is not wanting in necessities) 'tis *piously credible*, that the supply is made by the *High*

\* Hebr. 2. *Priest* of our Profession \*; and sure these *Dis-*  
 14. with  
 Rom. 5. *senters* will allow him to be a good *Proxy*  
 12, 15. for them.

*Sicut Ada-*

*mus fuit porta & fons peccati & mortis, ita Christus iustitia & vita. —*  
*Gratia Christi potentior est ad salvandum, quam Offensa Adami ad perden-*  
*dum, &c. David Dickson. ad Rom. 5. 12. & 15. Vide Calixtum, &c.*

Have they forgotten that *Levi* paid Tythes in the loins of *Abraham*? was not that as great a matter as this they stumble at? Let them tell us how the *Adult* do transgress and Sin for *Minors*; and how *Infants* do transgress and Sin by *Proxy*; and we shall be able presently to remove their scruple. If the *Adult* themselves may receive advantage by the faith of *others*, as undoubtedly they may (*Mat. 9. 2.*) how much more *Infants*, who are neither capable of *Sin*, nor of *Grace*, but upon the account of their *Relations* under *guilt*, or under *Covenant*. (*1 Cor. 7. 14.*) But we must look upon that person as a cruel *Step Father*, who gives his

V. Exod.  
 32. 11, 14  
 & Numb.  
 16. 48.

his Child nothing but a *Stone*, when he wants *Bread*, and instead of *Fish* a deadly *Serpent*.

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### Dissenters Second Section.

**T**hey Pleäd, that they are not satisfied in the use of any Mystical Ceremonies in God's Worship; and particularly they judge the use of the Cross in Baptism to be sinful. A Sacrament of Divine Institution, according to the definition of the Church, in her Catechism, is an outward and visible sign of an inward and spiritual Grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof. *Where we have,*

1. *The Matter of a Sacrament*, An outward and visible sign of an inward and spiritual Grace.

2. *The Author of a Divine Sacrament*, Christ himself. 3. *The End of it*: to be a means to convey the thing signified, and a pledge to assure us of it. Hence (they say) it's evident, that it's simply impossible that any Church should institute a Divine Sacrament; because they cannot give it a Causality to those Graces it is instituted to signify: Nevertheless it's possible for Men to institute Humane Sacraments; which shall have the Matter of a Sacrament,

\* They  
should  
have said,  
no Divine  
Sacrament.

crament, that is an outward and visible sign of an inward spiritual Grace; and they may pretend to ascribe an effect to it also, to excite, to stir up or increase Grace and Devotion: And yet because it wants the right efficient Cause, it's no lawful \* Sacrament, though it be an Humane Sacrament.

Such an institution (say they) is the sign of the Cross; An outward visible sign of an inward spiritual Grace, Ordained by Men, as a means to effect whatever Man can work by his Ordinance. Here is the matter without Divine Signature, which is the thing they condemn it for.

*Answer.*

Here we see they profess themselves unsatisfied; and indeed it's a very hard task to satisfy such as study more to contend and make themselves scrupulous, then to be quiet and to do their own Business. They are unsatisfied, that the Rites and Ceremonies of the Church are not Divine Sacraments; which she never did pretend a Power to institute. They are unsatisfied at the use of Mystical Ceremonies in God's Worship: But so was not St. Paul. The Wife is subject to the Husband, saith He, Ergo gerat insigne subjectionis, let her therefore wear her veil, the badge of her subjection, saith Mr. Calvin. And he speaks of an external Rite in sacred Assemblies;

Ad 1 Cor.  
11. 10.

Assemblies; and we are taught that this is to be observed in such *Rites*, that they be suitable to admonish us of our Duty, *ut Cere-*  
*moniæ sint instar Concionum*; that Ceremo-  
nies may be like Sermons, which is then  
done when we have an account of their *Mysti-*  
*cal* meaning, saith *Pet. Martyr*.

In 1 Cor.

11.

P. 150.

1. m.

But the great scandal they pretend to take, is at the sign of the Cross in Baptism. But God forbid, saith the great Apostle, that I should glory save in the Cross of our Lord Jesus Christ; And I cannot persuade my self, that he who worthily glories in the Meritorious Cause of his Redemption, will abhor the sign of it as sinful, or be offended at it.

If we inquire after the Antiquity of this Badge, we shall find it in the Banner of our Militia from the time of the first Christian Emperor: Church Story tells us, That when Constantine had gathered an Army in France and Britain to repress the Tyrant Maxentius, He was afraid of his Charms, wherewith he was supposed to have vanquished Severus (whom Gal. Maximinus had sent against him formerly.) And as he stood in doubt what to do, He cast his Eyes often up to Heaven; and saw a brightness therein, about Sun-set, in the likeness of a Cross, with certain Stars of equal bigness, which afforded this Symbol (like an Inscription in Latin Letters) *In Hoc Vince*, that is, *In this shalt*

thou overcome. After this Vision, His *Banner* was made in the similitude of a *Cross*, and carried before him in his Wars; the Tyrant *Maxentius* was Conquered and Drowned. And to ascend higher, some think this was the *Cognizance* of Christians from the first Plantation of the Gospel, being mention'd by the most ancient Writers of the Church. *Zanchy*\* concludes from the Practice in *Justin's* time, that the mingling Water with Wine in the *Eucharist*, came from Christ and his Apostles. The *sign* of the *Cross* is a Ceremony of as long a standing; wherefore the use of it, upon all occasions, in all times, over all parts of the Church, is to be ascribed to the Apostles; as a very Reverend and Learned Man observeth †. And *St. Austin* has given us a Rule that does assure it, *Quod Universa tenet ecclesia, nec à Concilio institutum, sed semper retentum est, non nisi auctoritate Apostolicâ traditum rectissime creditur*. "That which is held, (or practised) "by the Universal Church, and was never "appointed by any Council, but always held "and maintain'd, is most justly believed to "have been delivered (at first) by Apostolical Authority. For such an *Universal Effect* must have a *Cause* equally *Universal*. The Apostle tells the *Ephesians* of their being seal'd to the day of Redemption, *Eph. 4. 30*. Whether the Church took occasion from those words, to appoint that Ceremony to be

\* De Redempt.  
p. 447.  
1. fin. Nao-  
stad. Palat.  
1597.

† Epilog.  
l. 3. p. 342.

Lib. 4. de  
Bap. c. 24.



be used in Baptizing, I am not able to determine: But the Prophet *Ezekiel* tells us of a man with an *Ink-born* by his side, who was commanded to set a *Mark* upon the foreheads of such as did *figh* and cry for the Abominations, that were done in *Jerusalem*. (*Ezek.* 9. 4.) Now says *Deodati* (that Learned Minister of *Geneva*) because the word *Mark* in Hebrew is *Thau*, and that the same word is the Name of the letter *T*. which letter in ancient *Hebrew* Characters, is made in the figure of a *Cross*; hence some Ancients (saith he) have believed, That *this* *Mark* was a *sign* of the *Cross*, which figured *Christ's* Blood, the only *Mark* of Salvation to Believers. If any Credit be to be given to this suggestion, the *sign* of the *Cross* upon the forehead has been of longer use than is imagined. 'Tis true, that Learned Professor says, there is no certainty in it: but he does not say 'twas *superstitious* to be done, or *sinful* to believe it. Some *Mark* there was, and 'twas of some importance; and so is this Ceremony now in question.

We read (*Jos.* 22.) That the Children of *Reuben*, *Gad* and *Manasseh*, built a great *Alter* upon the Borders of *Jordan* (for which they had no *Divine* Warrant, nor did they pretend to it.) Hereupon the Congregation of *Israel* took offence, and leavyed War against them. But before they entred into any act of Hostility, they thought it reason-

nable to expostulate, & debate the matter fairly with them; which they managed in these words: [*What trespass is this, which ye have committed against the God of Israel, to turn away from following the Lord, in that you have builded you an Altar, that ye might rebel this day against the Lord?* To this heavy charge those Tribes return'd this Calm and sober Answer. *The Lord God of Gods, He knoweth, and Israel, He shall know, if it be in Rebellion, or in Transgression against the Lord, that we have built us an Altar to turn from following the Lord, if to offer Sacrifice thereon, save us not this day; (and) let the Lord Himself require it: And if we have not done it rather, for fear your Children should say unto our Children, in time to come, Jordan is the border that divides between us and you; ye have no part in the Lord; no right or title to the benefits of his holy Altar; Therefore we built this Altar, not for burnt offering, nor for Sacrifice, but to be a Witness between us and you, and our generations after us, that we have an interest in the Lord as well as you, a right to approach his Altar, to perform our Service at it, and receive the benefits thereof.* And they called the Altar (*Ed,*) a Witness; for it shall be a witness between us, that the Lord is our God as well as yours. By this Story, we see, that Altar was erected as a Monument, not for a Remedy of what was, but

but for a *Caution* against what *might* be hereafter. And to apply this Matter of Fact to our present purpose, was not the *Cross* the *Altar* upon which our Blessed Lord offer'd \*up Himself to God, as a *Sacrifice of a sweet smelling savour*, to expiate our Sins, and make an attonement for the World. Now we know very well, there are a Generation of Men that say of us (and will say't of our Children after us) that we are *Out-casts* to the Common-wealth of Israel, *Schismaticks* and Separate from the *Body* of Christ, and the *Communion* of the *Catholick Church*; that we are *Enemies* to the *Cross* of Christ, and have no *interest* in his *Ordinances*, or *right* to the *benefits* of his *Death* and *Passion*. In answer to which objection or Cavil, we can alleadge, that we have the *Copy*, the *Representation* of that *Altar* (upon which our B. Saviour suffered that shameful, that painful, that accursed *Death* for us) the *sign* of the *Cross* was made upon our *Foreheads* (when we were dedicated to him at our *Baptism*): not that we are *drawn* from our *duty* and *allegiance* to God by it, or *expect* any *supernatural Grace* or *Virtue* from it, or intend to pay any manner of *devotion* to it: but to assert our own *priviledge*, and *relation* to our Crucify'd Jesus, to be a *Symbolical* Protestation of our *faith* and *affiance* in him, a *Memorial* of the *solemn* Profession we have made to *own* and *serve* him. This is

\* Sanguinem Crucis  
eum vocat,  
id quod in  
illius ara  
effusus est.  
Grynæus  
ad Colo.  
p. 81.

our *Ed*, our *Witness* to this purpose; And, as far as I am able to discern, no less commendable in our practice, than that was in those *Tribes*.

\* *Self* \*  
*Can. 1. De Sacram.* But these *Dissenters* tell us, 'tis impossible that any Church should institute a Divine Sacrament; and they have good Authority to back them, no less than the Suffrage of *Trent* \* to bear them out in this assertion; which has denounced *Anathema* to all that shall say otherwise: *Si quis dixerit, Sacramenta novæ legis non fuisse omnia à Jesu Christo, Domino nostro instituta, Anathema sit*: "If any one shall say, That All the Sacraments of the Gospel (which they call the new Law) were not instituted by Jesus Christ our Lord; let him be accursed.

But (they say) 'tis possible Men may institute *Humane Sacraments*, An outward and visible sign of an inward and spiritual Grace; and they may ascribe an effect to it also, to excite and increase Devotion; and yet because Christ is not the Author of it, (they say) it is no lawful, (which is but a begging of the question, for they should only say, it is no Divine) Sacrament: tho' it be a *Humane Sacrament*. Such an Institution (they say) is the sign of the Cross; The Matter of a Sacrament, without Divine Signature; which is the thing they condemn it for,

Now

Now the question is, whether this Condemnation be just, or no? The other day, as I remember, I saw a *Pack* of Cards, which according to this account may very well be call'd a *Pack* of *Sacraments*; for each *Card* had the *matter* of a *Sacrament*, that is an *outward and visible sign*, of some *inward and spiritual Grace*, in the *Martyr* \* (whose barbarous Murder they were design'd to represent); and sure the Ingenious Contrivers of those *Cards*, intended some effect from them, to *excite*, to stir up, to increase Grace and Devotion by the sight of them, viz. an utter abhorrence of Treason, and all Popish Principles which lead to it; And must this poor *Pack* of *Cards* be condemned to the Flames for the ingenuity of the Author? I am so far from being the *Executioner* of such a Sentence, that I wish such another *Pack* to represent the horrid Mischiefs of *Schism* and *Sedition*, to teach our Children for the time to come, to have the Practice, and Doctrines, which lead to it, in utter detestation.

\* Sir Edm.  
Godfrey.

That such *mystical Ceremonies*, or *symbolical Representations* are not *sinful*, I am fully convinced; because they are good for the use of *edifying*. For whatsoever is apt to *inform* me, and put me in mind of my Duty, and to *excite* me to perform it, That is certainly for my Edification; because to *inform*, to *admonish* and *excite*, is  
to

† 1 Cor.  
8. 10.

Bon Joan.  
Comp.  
3<sup>a</sup> Part.  
c. 6. p. 349.  
2.

to *edisse*†. And that some *Mystical Ceremonies* are of this Nature, is too notorious to be denied. *Est homini Connaturale, ut per sensibilia ad Cognitionem intelligibilium deveniat*, says a Person well versed in the Prince of Schoolmen. "Tis Connatural to Man by the help of sensible things, to arrive at the knowledge of such things as are intelligible.

This I learn from all the Prophets, *Amos* has his *Basket* of Summer fruit, (*Amos* 8. 2.) *Jeremy*, his *Seething-Pot*, and the *Rod* of an *Almond Tree*, (*Jer.* 1. 11, 13.) *Ezekiel* has his *Roll*, his *Seige*, his *Chain*, his *Fire*, his *Wheel*, and his *Razor*; All these Representations in *Vision*, for the *Service* of God's People, and the interest of *Religion*. And the great *Prophecy* concerning the state of the *Christian Church* is displayed in *Mystical* and *Symbolical* Representations. Shall I quarrel with the Book of the *Apocalypse*, and the *seven* Golden Candlesticks, because they are full of *Mystical Ceremonies*, and some men may erroneously fancy, they put them in mind of seven Sacraments? I will not.

But to see how far the force of prejudice and a superstitious conceit will carry these men! By their invention *Daniel's Chamber-window* is made a *Sacrament*. The opening of it towards *Jerusalem* was the outward and visible sign; The inward and spiritual Grace was

was his *faith* and *affiance* in God, with his *Zeal* for God's Holy Temple and Worship. Yea, so unreasonable and *extravagant* is this their Act of Condemnation, it will reach all the most Pious accomplishments of Holy Men; the *Practice of Piety*, the *Whole Duty of Man*, the *Saints everlasting Rest*, the *Institutions* of Mr. *Calvin*; I confess, I cannot say so of those many Books which these *Dissenters* have written and sent abroad, to shake the People, and unhinge the Government, to foment Faction, and disturb the Peace of Church and State. I cannot say it of such (that they are outward and visible signs of an inward and spiritual Grace): but of every Pious and Learned Book, I say, it will fall under this their *rash* and unadvised Condemnation: It is a *Humane Sacrament*; that is, it has the *matter* of a Sacrament, which is an outward and visible sign of an inward and spiritual Grace; and the Author (whoever he be) will hope for some good effect from it, (else he is ill advised to make it Publick), to excite, to stir up, to increase Grace and Devotion by it, and whatever Man can work by his Discourse, and Ordinance; and yet (according to these *Dissenters* Notion and Logic) because it wants the *efficient Cause* to make it a *Divine Sacrament*, it must be unlawful, it must be sinful; for 'tis upon this accompt, they do (here) judge the sign of the Cross in Baptism, to be so, and so condemn it.

What

1 Cor. i.  
18. with  
24

What he means by a *Divine Signature*, is a matter of some question: if some *institution* or *promise* to annex *Grace* to it, we understand it not; But if he understands by *Signature*, some *impression*, that discovers something of God's *Attributes*, we say with the great Apostle, That the *Preaching of the Cross* sets forth the *Power of God*, and the *Wisdom of God*. There is this *Divine Signature* upon all *Creatures*: For the *invisible things of God from the Creation of the world are clearly seen, being understood by the things that are made*; (Rom. i. 20.) *The Heavens declare the glory of God*; (Psal. 19.) And every *Rational Creature* should *Echo* to that Declaration, and say, *When I consider thy Heavens--Lord what is Man*.

For a *Sacrament* properly so called, that is a *Divine Sacrament* (in the sense of the Church), That is a thing of another *Constitution*. For,

1. It must have *Christ* for its Author; all *Ordinances of Divine Worship* design'd to exhibit, to seal and convey *supernatural Grace* are of his Institution; because *Eorum tantum est signum instituere, qui jus habent promittendi signatum, & potentiam applicandi*; "He only has power to appoint the sign who has right to promise, and power to apply the thing signified. In this we are agreed.

2. As



2. As we are agreed in the Author; so in the *Matter* of a Sacrament; *Sacramentum est sacrae rei signum*, saith St. *Austin*. A Sacrament is the sign of a thing Sacred; yet not every such sign (for then we should multiply Sacraments beyond reason) but such a Sacred thing as *sanctifies* the Receiver; *Sacramentum proprie est signum rei sacrae in quantum est sanctificans*; Properly a Sacrament is the sign of a thing Sacred, inasmuch as it is ordain'd to Sanctifie.

3. We are agreed in the *effect* and *end*; that God by the Mediation of his Sacraments, gives his Grace to such as are *worthily* prepared for them, and made partakers of them.

4. We are, I hope, agreed too, as to the *Constituents* of a Sacrament. To the making of a Sacrament, the *word* is required, the *word* of *Consecration*, the operative word, (*Sermo operatorius*, as St. *Ambrose* calls it,) *Accedit verbum ad elementum & fit Sacramentum*; the word apply'd to the Element does make a Sacrament, saith St. *Austin*. We acknowledge, saith *Zanchy*, that a Sacrament is a *visible* sign: But of what? of an *invisible* Grace. But whence has it this (*habitude*) to be a sign of such a thing? from the *word* of Christ's institution, saith *Zanchy*.

De Relig.  
Christi Fi-  
des. p. 253.

From hence 'tis evident, that the *sign* of the *Cross* is far from the Nature of a Sacrament

ment in the *proper* Notion of the Church. For,

1. It has no *office* of *Consecration* to hallow it, no *word* of *Prayer* or *Benediction* bestow'd upon it.

2. It has not *Christ* for its *Author*; we do not find, we do not say He gave it *institution* to that effect.

3. It has no internal *sanctifying* Grace for its Matter. And from hence it will undeniably follow,

4. That it does not *confer*, *convey*, or *exhibit* Grace, as the *end* of its appointment.

\* Defens.  
Eccles.  
Hierarch.  
c. 2. Sect. 3.  
Pag. 85.

It is the Resolution of *Fran. Hallier* \* (a sober and learned *Sorbonist*) *Nullum signum practicum gratiæ habitualis; ex opere operato eam Conferens, instituere potuit Ecclesia*: "The Church cannot institute any practical sign of habitual Grace, that can confer, that Grace, *ex opere operato*; because it is in the Power of God alone to confer habitual Grace upon us: Nor can the Church of God appoint any sign to confer *super-natural* helps and motions of Grace, *ex opere operato*; because Actual Grace is no less supernatural than habitual, and God is equally the Author and Dispensor of them both. And secondly, saith He, we cannot understand how any spiritual or supernatural effect should follow upon the putting of any sign, unless we have  
"some

“some Covenant or Divine Promise to warrant us, that such effect is annexed to such a sign : but (saith he) we have no Testimony either of Scriptures, or Councils, or Fathers, to assure us of any such Promise.

And for the *sign* of the *Cross* in Baptism (wherein we are now particularly concern'd) it has no peculiar reference to *God*, or the sacred *Rite* of Baptism : but to the *Congregation* into which we receive the baptized, and to the *duty* as to the *end*, unto which *he* is consigned; that *he should not be ashamed to confess*, &c. This therefore is appointed to assert our *Privilege*, and the *duty* incumbent upon that account, So that in the *use* of this *Ceremony*, there is no *Divine Authority* presumed, no *Consecration* perform'd, no *Promise* pretended, no *Grace* expected among us. We cannot therefore be supposed to use it as a *Suppletory* Sacrament; Nor (tho' of very great *Antiquity*) was it ever design'd to add any the least *Melioration*, *Virtue*, or *Efficacy*, to our Holy Baptism : but used as a Collateral Appendage and *Contestation* of our solemn Engagement : to notify our *Relation* to a Crucified Redeemer : to assert our *interest* in the Merits of his Death and *Passion* : to put us in *mind* of our Christian Profession, and to *excite* us unto our Duty. After this account, if the *Offence* of the *Cross* be not yet ceased, I shall add these further

ther Considerations for the Reader's satisfaction.

1. These *Dissenters* make use of these words, *Humane Sacraments, Symbolical Rites, Mystical Ceremonies*, out of design to make a noise, to amuse and affright the *scrupulous* and common Reader. The word *Sacrament* is of a very large signification; An *Oath* is call'd a *Sacrament*; so is the *Creed* by *St. Austin*\*; and the whole *Christian Doctrine* by *Tertullian*; In the *vulgar Latin*, *Marriage*, is a *Sacrament*, *Eph. 5. 32.* so is the *Incarnation* of *Christ* (*1 Tim. 3. 16.*) *Nebuchadnezzar's Dream*. (*Dan. 2. 18, 30, 47.*) The seven *Stars* and *Candlesticks* (*Revel. 1. 20.*) The use of that word therefore (whatever these *Dissenters* make of it) is no matter of offence or objection in this case.

\* So is the  
Paschal  
Feast.  
Epist 119.

2. We may make a *sanctified use* of all *Creatures*, of all *Works of Art*, and of all emergent *Accidents*: This cannot in Reason be denied; for by this holy usage of them, we turn them into a *Ladder*; and by them our minds ascend up to God. And such outward and visible signs have an aptitude to that effect. *Signum est quod præter speciem, quam ingerit sensibus, facit aliquid aliud in Cognitionem* (alias *Cogitationem*) *venire*, saith *St. Austin*. A sign is that which brings something else into our thoughts and knowledge, besides that which it offers to our senses. And such signs, whether they be *Natural* or *Arbi-*

V. Labat  
de Sacram.  
P. 5. & 6.

trary,

trary, if the things suggested by them or collected from them, be *spiritual* and *heavenly*, it makes no matter of consequence, whether they be called *Mystical Ceremonies*, *Symbolical Rites*, or *Humane Sacraments*; For they are really nothing else but *outward and visible things* applied to a *spiritual and heavenly* use.

That *such signs*, or *Humane Sacraments* or *Mystical Ceremonies* (call them what you will) are, not only *lawful*, but *laudable* and of good use, is easie to evince. What if the sight of a *Dial*, puts me in mind, that my life is *as a skaddow that departeth*? and if I make the like reflection upon the striking of the *Clock*; and thereupon break out into this Ejaculation: [*So teach us to number our days, that we may apply our hearts unto Wisdom*] What sober Christian could blame me for it? He was not an ill Man, who took occasion from the *Feast* at which he was entertain'd, to cry out, *Blessed is he that shall eat bread in the Kingdom of God*; And our Saviour took occasion from thence to discourse of his great Gospel *Supper*. There may be much *Divinity*, and much *Moral Duty*, taught by *Hieroglyphicks*; and *Natural Religion* taught the *Ninevites* to put on *Sack-cloth*, to publish their sorrow and humiliation, *Jonah* 3. 5. to the 10th.

We have need enough of such *helps*; and God himself directs us to the use of them.

V. Lyferus  
Fornax  
Babiloni-  
ca, p. 170,  
&c.

Go to the *Ant*, to learn *Industry*: and consider the *Lillies* of the Field, to avoid *anxiety*. And he teaches us to make this *spiritual* improvement, not only of the works of *Nature*; but of *Art* also, and of *emergent Accidents*. He commanded that the *Censers* of *Corah* and his *Accomplices*, (tho' abused to *Superstition* and *Sacrilege*; yet should still be continued in use about the *Worship* of God) that they should be made a *Covering* for the *Altar*, to be a *Memorial*, to prevent all *Sacrilegious Usurpations* of the *Priests Office* (*Numb. 16. 40.*) "Hereupon Mr. *Calvin* observes (as he had done before of God's Mercies and wonderful works, so now of his Judgments) *Statim excidere ac deleri ex cordibus hominum, nisi adminiculis quibusdam exerceantur in eorum Meditatione*; that they do soon slip out of the memory, and are soon blotted out of the hearts of Men, unless they have some *helps* for their exercise, in the *Meditation* of them. And (he says) This happens not only through their *ignorance*, but through their *neglect*; we should therefore be more attentive to such helps of *Memory* as may keep us to our *Duty*. Another instance we have to the same purpose (*Numb. 57. 10.*) *And the Lord said unto Moses, bring Aarons Rod again before the Testimony, to be kept, for a token against the Rebels; and thou shalt quite take away their murmurings from me, that they die not*;

not ; Upon which words, the same Mr. Calvin takes notice, "That men are forgetful  
"and sluggish in considering the great Works  
"of God, and many times they do wickedly  
"Drown and Bury the Memory of them ;  
"and therefore not without an Exprobation,  
"God Commands that *Rod* to be safely  
"kept as a sign of their Contumacy and  
"Rebellion.

And it will not be amiss to take notice, that *these* Instances as well as that of the *Altar* erected by those *Tribes*, are in reference to *Religion* and God's *Worship*. All *Rites* and *Ceremonies* appointed in the Church, and about God's *Worship*, must be designed for *Order*, *Decency* and *Edification* ; *Ut Retinacula sint & incitamenta Pietatis*, that they may be stays, helps, and incentives unto *Piety*, says a Learned *Lutheran*\*. Such as are \* *Misur.*  
idle, insignificant, and unprofitable would be nugatory and ridiculous. But we must always remember, that whatever the Church appoints, she does not pretend to add to Divine Institutions ; but to assist our Infirmities in the use of them. It is not in her power to meliorate an Ordinance of God's appointment ; but to adorn the Solemnity to imprint our duty and heighten our affections to it. God's *Sacraments* cannot be made better in their own Nature : But the *Faith*, the *Devotion* and *Piety* of the Receivers and Worshipers may be more or less intense and vigorous,

according to the impressions made upon their Faculties : And he that is not sensible of the force of words and *visible* signs to this effect, is too *stupid* and *brutish* to write himself a Man.

There is scarce any *Object* but may be helpful to our devotion, and serve us to some *spiritual* and heavenly end and purpose ; and when there is none offer'd, we should study and make occasions to be heavenly minded. 'Tis a good Observation of Mr. *Arrowsmith*, in a Sermon before the House of *Commons*, (on *Revel. 12. 1, 2.*) That *besides the Natural*, there is a *spiritual use to be made of all the Creatures*, (and I will add, of all the works of *Art*, and of all *occasional emergencies*.) *Man's Soul* (says he) is an *Alembeck*, in which, when the *Creatures* are laid like so many herbs, if there be any fire of *Devotion* within, many sweet *Meditations* may be distilled. *Natural hearts* are apt to make a *sensual use of Divine things* : but *Spiritual hearts* have an *Art of making Divine uses even of Natural things*, which (says he) we should all do well to learn. And may we not set up our *Furnace* in God's House ? May we not *extract* such *Spirits* and *Essences* in Matters of Religion, and Divine Worship ? Should we endeavour to be devout and heavenly-minded at all times, and shall we be prophane in God's House ? when we are about his Worship, and Service shall we be prophane then,

Jan. 27.  
1646.



then, for fear we should be accounted Superstitious: God forbid. Let us always bear in mind the Apostles Rule, and let our Practice make it ours; *Do all to the Glory of God.*

To help the truly weak and conscientious over that, which these Dissenters have made so great a *stumbling block*, I mean the sign of the Cross; I shall conclude this Section with a Meditation of that Polite and Learned Prelate (Bishop Hall.) His Subject is a Red Cross upon a Door, and his Devotions run out thus, [*Oh sign, fearfully significant; this Sickness is a Cross indeed, and that a bloody one; both the form and the colour import Death; The Israelites doors, whose Lintels were besprinkled with blood, were passed over by the destroying Angel; here the destroying Angel hath smitten, and left this mark of his deadly blow; we are wont to fight cheerfully under this Ensign abroad, and be victorious; why should we tremble at it at home? Oh God, there thou fightest for us, Here against us; under that we have fought for thee, but under this (because our sins have fought against thee) we are fought against by thy Judgments. Tet Lord, it is thy Cross, tho' an heavy one; It is ours by Merit, thine by Imposition; O Lord, sanctifie thine affliction, and remove thy vengeance.*]

*An Impartial Inquisition,*

Certainly there's more Devotion and Piety in such Godly *Meditations* upon the *Cross*, then in quarrelling at the Innocent use of it; And I am sure 'tis no *Superstition* to use any thing for a help to heavenly Meditation; but only then when I treat it with affections and a regard, above the true value of it; and court it with Adoration. To conclude this Subject. If I be low of Stature, (as *Zacheus* was) and shall meet with any *Tree*, that lifts me up to a *Salutary* apprehension of my Saviour, I will neither make it my *Idol* by a Religious veneration, nor will I *superstitiously* reject it, upon a *vain* or *pretended* fear of becoming an *Idolater* at the sight of it. See more of this Subject, *Sect. 8.* at the end.

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## Dissenters Third Section.

**T**hey Plead, That since Communion with the Church is suspended and denied, but upon such Terms as take away Christian Liberty in part, and by Consequence leaves all the rest at Mercy; They dare not accept of Communion upon those Terms. There are some things, which God has, in the general, left free and indifferent, to do or not do;

do; yet at some times, and in some Cases, it may be my great sin, if I should do some of them; as when it would wound the Conscience, and destroy the Soul of a weak Christian: If now I shall ingage my self to the Church, that I will never omit such an Indifferent thing; and the Soul of that weak Christian should call to me to omit it, I have tyed my hands by ingagement, I cannot help him, tho' it would save His or a Thousand Souls out of Hell; because I have given away my freedom to the Church.

*The Answer.*

Tho' the Church does restrain our Liberty in part, yet the whole is not in danger; because she does declare, That where there is no Sin in the imposition, of things Indifferent (as to the nature of the things) yet Authority may be excessive, as to the multiplicity and number of them. If the Governours of the Church, as the Pharisees of old, should lay heavy burdens upon other mens shoulders, and not so much as touch them with one of their own Fingers, there might be some colour for this Objection: But we know, They are the first, the most eminent and punctual, in the practice of what is enjoyn'd; and to think they will ever incumber and overload themselves with Ceremonies, is irrational. And God  
be

be thanked, we have a *Prelacy* so *Moderate*, so *Discreet* and *Learned*, there's no ground to fear it. This *Author* was convinced of *this*; and therefore he sets up his *Consequence* for a *Bug-bear*; and so perhaps when *the sky falls* we may have a *quarry* for his jealousy.

The mean while we acknowledge that *Christ* hath purchased a *Liberty* for His *Church*: *If the Son shall make you free, then shall ye be free indeed, Joh. 8. 36.*

This is *Liberty* from a *yoak of bondage*: A *yoak* that had a heavy *burden* annex to it; From the bondage of the *Devil*, the *Superstition*, *Idolatry*, and *Uncleanness*, with all the *Pomps* and *Vanities*, wherewith He had inthrall'd the wicked world; from the *Captivity* and *Law* of *Sin* in our *Members*; from the *Curse* of the *Moral Law*, and from the *wrath* of *God*, the *fear* of *Death*, and the *bondage* of *Corruption* upon that account; From the *Obligation* of *Moses Law*, of the *Levitical Rites* and *Ceremonies*, with such *Humane Traditions* as had taken their rise from thence; And altho by *Analogy* some *Divines* are wont to reduce unto this *Head* such *Ceremonies* as become matter of *Superstition* in their use, or *burdensom* for their variety and number; yet this does not impeach the *Authority* of the *Church*, in commanding such as shall be deemed meet to *adorn* the *Solemnity*, and procure *Reverence* and *Devotion*, in *God's House* and *Worship*.

'Twas

'Twas the design of our Redeemer to make us free from the *bondage* before mentioned; but not to set us at liberty from a *decent Habit*, from a *Reverent gesture*, or from any *innocent observance*, which the Authority of Prudent and Pious Governours shall appoint.

For the liberty which Christ hath purchased for us is consistent with *Civil Servitude*; (1 Cor. 7. 21, 22.) *Art thou called being a Servant? care not for it. For he that is called in the Lord being a Servant, is Christs free-man.* Therefore, when he saith (in the next Verse) *Be not ye the Servants of Men*; His meaning is, as *Bruno* hath very well expressed it, *ita quod in vobis pereat servitus Christi*; be not the Servants of Men, so as to abandon, lessen or depreiate the Service of Christ. Tho' ye cannot serve God and *Mammon*, Christ and *Belial*; yet ye may *Fear God*, and *the King*; ye may serve them both, and ye serve the Lord in your duty to your Relations. (Col. 3. 24.)

Christ came not to *dissolve* the Law betwixt any Relations, but to tye their Mutual Obligations faster, tho' with the silken strings of Love and Charity. If we should instance in all Relations, the matter of Fact is evident.

1. Betwixt *Masters and Servants*, (Eph. 6. 5. Col. 3. 22. & 4. 1.)

2. Be-

2. Betwixt *Parents and Children*, (Eph. 6. 1. Col. 3. 20, 21.)

3. Betwixt *Husband and Wife*, (Eph. 5. 22, &c. Col. 3. 18, 19.)

4. Betwixt *Prince and People*, (Rom. 13. 1, &c. 1 Pet. 2. 13, &c.)

'Tis not probable, that He, whose Laws do enforce the duty of all other Relations with stronger ties of obligation and endearment, should leave his own House and Kingdom to be the only Stage for an unbridled licentiousness.

Things were never left so *indifferent* since the first Creation, as to leave any man without *restraint*. And did Christ purchase himself a Church with his own Blood, did he Espouse her to himself in a Covenant of Peace and loving kindness, and then abandon her to the Conduct of blind *chance*, to the extravagant *Caprichoes* and wild *whimsies* of *Fanatics*, or to the Lust, Humour, or Ambition of Pretenders to Religion? No; He has establish'd a *Regiment* and *Subordination*; And altho' the Government he has appointed be not *Despotical* but *Ministerial*, not *Lordly*, but *Paternal* and *Fatherly*; yet hath he invested his *Pastors* and *Bishops* with a Power to *Order* and *Command*\*, and has put his *Flock* and his *Disciples* under an Obligation to obey†; for Authority without Obedience, would be trifling and to no effect. *Dic Ecclesiæ* \* has sometimes been the last resort

\* 1 Tim. 5. 17.

† Heb. 13.

7. 17.

\* Mat. 18.

17.

resort in every difference. And the Sentence of the Church like the *Oath* of God (for Confirmation of the Truth) has put an end to all strife. For 'tis God's solemn Promise to His Church (*Isa. 60. 12.*) *The Nation and Kingdom that will not serve thee, shall perish.*

And here we must observe a great difference between the *Church* of Christ, and some *Civil* Societies. For these may have their being first, and then frame their Government; They are first *free*, and have all Jurisdiction *Originally* in themselves, and then they communicate the same to Kings or Magistrates. But the Church did not make it self, nor its own Government: but Christ, who is Prince and Head, did first appoint Rules and Orders, constitute Laws and Officers, by which his Church should be governed; and then did call and assemble it; and wherein he hath determin'd any thing, we are obliged to look upon it as necessary to the support and well-ordering of that Society.

Whether such *Orders* were made by *himself*, or determined by his *Apostles*, (who were immediately sent by him to that purpose) makes no difference. For he spent Forty dayes with them after his Resurrection, instructing them about the Constitution and Government of his Kingdom, (*Act. 1. 2, 3.*) and after his Ascension, he sent down the Holy Ghost, to establish and impower them; that

† 1 Cor.  
2. 16.  
1 Cor. 5. 4.  
2 Cor. 2.  
10.

that is, not only to make them *Prudent*, but *Infallible*. Hereupon they did not only profess that they had the *mind* of Christ; (1 Cor. 2. 16. Gal. 1. 12.) but that they acted all in *his Name* †, that is, by his Power, Commission and Authority. From hence it will undeniably follow, that such as come under this *Apostolical* Government, (which is the Government of Christ's *Kingdom*) have no *Christian Liberty*, but what is restrain'd and limited by the *Laws* of that Government; because that very *Charter* by which they claim their *Liberty* had establish'd that Government before *They* were called to be Christians, and admitted into that Society. I say, *This* Authority and *Ecclesiastical* Government, being *antecedent* to the *Incorporation* of all particular Churches, the *Liberty* of the *Members* (being *Subjects*) of *Those* Churches, must needs (*de jure*) be restrained by the *Laws* and *Orders*, which are enacted and appointed by *That* Authority.

What *Those* Laws and Orders are, have been declared already; we shall add these further Observations of them.

I. They were *occasional*; yet the occasions for their introduction were such, as will *perpetuate* the force and obligation of them. The *Moral Law*, which prescribes the *Substantial* Worship of God, teaches a *double* Duty,

I. To



1. To Glorifie our God. And,
2. To Edifie our Neighbour.

This gives the occasion and ground to the Rule of *Significancy*\*; that in the Publick performance of *Divine Worship and Service*, we do all things with *understanding*; 1 Cor. 14. 15. *I will pray with the spirit, and I will pray with understanding also: I will sing with the spirit, and I will sing with the understanding also.* Orabo spiritu, i. e. in demonstratione donorum spiritualium; & Orabo intelligentia, i. e. ut intelligar ab aliis; *That is, I will make such a demonstration of my spiritual Gifts as shall be intelligible*: Here is a single instance in point of *Language*; For prescind- ing from the consideration of God's Glory in the Churches edification, 'tis indifferent what *Language* we use in our Prayers and Sermons: And by a parity of reason, not all *Offices* and *Forms* of Administration only, but all *Rites* and *Ceremonies* should be *significant*.

\* Suspicio eos judaizasse in confusum vocum suarum Commixtione: Lightfoot in 1 Ep. ad Corin. 14. 2. p. 86. Lightfoot.

Consider St. Paul's Discourse takes in Musical Instruments. 1 Cor. 14. 7, and 8 Verses.

2. Under colour of *Christian Liberty*, many let loose the reins to their lusts and sensual appetites, were *luxurious* and *libidinous* even to a Proverb, accounting *Fornication* amongst things indifferent, as is generally observed by Learned Men. And this was a noted Vice among the *Corinthians*; insomuch as *Corinthiari Prisci* vulgato joco dicebant eos, qui voluptatibus & Scortationibus indulgerent & Lenocinium exercebant, faith

Apoc. 20.

\*Vid. Grot.  
ad locum.

saith *Bullinger* (*ad* 1 Cor. 6\*. 68.) they were wont to say of such as did indulge their Lusts and lived in carnal Pleasures, that they plaid the *Corinthians*. Others again, tho' they did not addict themselves to such leud and dishonest courses, yet would take liberty to walk contrary to the *Decorum* of civil Modesty and common Custom, whereof the Apostle has given several instances, (1 Cor. 11. 4, 16, 21, 22, 34, 35.) and they would needs make *Religion* their pretence, and the *House* of God their *Sanctuary* for this Prophaneness. These *unseemly* and *dishonest* courses, gave occasion for that Rule of Decency.

3. Under pretence of extraordinary *Gifts* and sudden *impulses* of the spirit, some would start up (and possibly at the suggestion of the *Tempter*, or the motion of Fancy) to the interruption of more grave, modest, and solid Teachers, and to the disturbance of the whole Congregation; [Vid. Grot. *ad* 1 Cor. 14. 27, 34.] *Quando unus adversus alterum tumens, illo adhuc loquente, loqui tentabat, dissentionem faciebat*, saith *Haymo*, & hoc Deo execrabile erat: "When one man swell'd "against another, and would attempt to speak "before the words were out of the other "man's mouth, this made Dissention, and "was execrable to Almighty God. This occasion'd that Rule  $\alpha\lambda\lambda' \alpha\lambda\epsilon\gamma\eta\gamma\alpha\tau\epsilon$ : *Let all things be done according to order.*

4. When

4. When the *Gentiles* had cast off the yoke of their *Heathen* Superstition and Idolatry, and embraced the *Faith* of Christ, there were *false* Apostles, who made it their business to reconcile them to the Law of *Moses*; And did tempt them to adopt the *Fæderal Rites* of the *Jews*, yea, and of the *Gentiles* too, into their practice, with the Profession of Christianity: This was plausible upon the account of *Christian Liberty*, and the pretence that *these* things were now become *indifferent*; but the Apostle observes the Practice, not only to be *hypocritical* (and unwarrantable for that reason): but to be full of *peril* and *hazard* otherwise: And this gave rise to his Rule of *Expediency*.

2. These *Laws* and Rules as they were *Occasional*; so they are *General*; and there was some reason for it: The same *particular* and *special* Rules would not suit with all *Places*, *Times* and *Tempers*. Several *Nations* have their several *Manners*, *Humours*, *Customs*; and we see what is *Veneration* and *Decency* in one part of the World, is not accounted so in another. Hence we find variety of *Rites*, *Forms* and *Customs* in several Churches; and those Churches are not to be blam'd for it, keeping to the *General* and *Apostolick* Rule. *Absit ambitio, absit pervicacia, absit fastus & contemptus aliarum: adsit è conversò studium ædifi-*

*ædificationis, adsit moderatio & prudentia: & tunc in rituum varietate nihil exit reprehensione dignum*, saith Mr. Calvin (*ad 1 Cor. 14. 36.*) "Away with Ambition, "away with Obstinacy, away with Pride "and Contempt of others: and on the other "side take in Prudence, take in Modera- "tion, take in a care of Edification; and "then in the variety of Rites and Customs "there is nothing to be reprehended. The Apostles Rule is *general*; and the Prudence of Governours must deduce *particulars* (as for *decency*, so for *significancy* and *intelligibleness*) as occasion serves, *suitable* to the *Circumstances* of Times, Places, and Persons.

3. We may observe also, That *these* Laws, and Rules and Orders, being *Apostolical*, are, as to the *Original*, the root and ground of them, *Divine*, as if they came from the very *Spirit* and *Mouth* of Christ himself: So the Apostle, *They are the Commandments of the Lord*, (*1 Cor. 14. 37.*) The Reader may reflect upon what was mentioned above, from Calvin, Hemmingius, Dickson, and Grotius, in Confirmation hereof. Calixtus glosses thus upon the words, [*Divinæ voluntati Consentaneum esse.*] Let him know that 'tis consonant to the Divine Will, that all things be performed, which the Apostle has prescribed, for *Order* and *Edification*. For *that good order be kept is a Divine Command*.

But

But *what* order ought to be kept, *this* or *that*, is to be collected from the diverse Consideration of Persons, Times, and other Circumstances. Thus *Calixtus*. And *Bullinger* to the like purpose; when the Apostle saith, *If any one seems to be a Prophet, let him know, that what I write unto you are the Commandments of God*; He does clearly confirm, that all, which he had written of Prophecy, and the use of Tongues, and of Ecclesiastical Assemblies in general, *non ex humana sed divina traditione scripsit*; He wrote it not upon any Humane, but a Divine Tradition. From hence it will follow in the last place.

Ad 1 Cor.  
14. 37.

4. That Laws made according to such general Rules, are necessary to be obeyed; we must look upon them as having their approbation from the mouth of Christ, saith Mr. *Calvin*; and (*Jure divino*) says *Hemingius*, they do call for our obedience. And we have the suffrage of a great Council with the assistance of the Holy Ghost for it, *Act. 15.*

uti Supra,  
V. Perkins  
on Gal. 2.  
m.p. 190.  
2. 2.

28. The things there injoynd, are call'd necessary things and accordingly *Hierome* glosses upon those words of St. Paul even now mentioned, *1 Cor. 14. 28.* \* *These things are the Commandments of the Lord*; that is, God has by me Commanded, *quæ factus sunt necessaria*, those things which are necessary to be done. But as *Calixtus* and *Malcolm* have observ'd (to give you the sence of them both in the words of the last) *Necessitas illa*

\* Nihil su-  
um tradere  
se dicit, sed  
Domini.  
Ambros. ad  
loc.

Ad Act. 15.  
28.

*non fuit absoluta*, "That Necessity was not absolute, but ought to be referred to the condition of the time, that there might be the nearer approach and better agreement in their course of life between the Jews and Gentiles; Those things were necessary to be decreed respectively to the general Rules of Order and Expedience, to take off the aversion of the Jews, and to prevent the obduration of the Gentiles, and to promote their Coalition into one Body, their Association into one Communion in the Church of Christ. Brockman\* says roundly, *Quod in se est liberum, Propter publicum Ecclesiæ Decretum servari debet ut necessarium, non necessitate simplici & absolutâ, sed necessitate Ordinis & decori, teste Dei spiritu*, Act 15.28. "That which is free in it self, upon the account of the Church's Decree, ought to be observed as a thing necessary, not by a simple and absolute necessity, but by a necessity of Order and Decorum; and he alleadgeth that very Text for it, Act. 15.28.

\* Tom. 2.  
c. 2. p. 3.  
p. 516.

Nothing therefore can be more evident than that our Liberty is restrained both by positive Laws, and a standing Authority.

I shall add yet further, That the Apostle did never set up any Liberty against Authority, never intended to subject Authority to the designs of false Apostles, or the pretences of the Spirit, or a tender Conscience. He gave this charge, (Rom. 13. 4.) *Let every soul*

soul be subject to the higher Powers, and having the mind of Christ (as he Professes) he could not forget that *decretory Sentence*, *He that will not hear the Church, let him be unto thee as a Heathen and a Publican.* He was sometimes very *indulgent* out of his great Zeal to gain all that were or might be *tractable*: but when he observed a *Faction* came in as Spies to find out their *Christian Liberty*, in order to intangle them in a new yoke of Bondage, he opposed it with an inflexible stoutness by his Apostolical Authority. Again, when he saw others put a *restraint* upon the use of things *indifferent*, for fear of Sin, or of offending God, or on pretence of Religion, He severely checkt them as *Superstitious*, Col. 2. 20. *Touch not, tast not, handle not.* Whatever *Faction* was in vogue, he ever interposed his Authority to quench it. When *Christian Liberty* was invaded upon the account of *necessity*, in order to *Justification* and *Salvation*; He commands them to *stand fast* in their *Christian Liberty*; but then lest they should grow *high* and insolent, sleight the *Examples* of their worthy *Presidents*, and withstand the Laws of a *just Authority*, He refers them to their *spiritual Guides*, and enjoyns them to follow their Faith and Practice, (*Hebr. 13. 7, 17.*) *Phil. 4. 9.*

Nor is this all, He asserts his Authority at a higher rate than this: He tells them *he*

has [Power enough] in a readiness to avenge all disobedience; and to encounter such as were puffed up against his Clemency; which makes him put it to their Deliberation what Method of Discipline He should use among them: *What will you? shall I come unto you with a rod, or in love, or in the spirit of meekness?* (1 Cor. 4. last.) And if they will urge him to it, if he must use the Rod, He tells them he will not spare, He will use sharpness according to the Power the Lord had given him, to Edification, and not unto Destruction, (2 Cor. 13. 10.) By excusing himself from this severity, He makes his threatening the more formidable, (saith Oecumenius) The Power of inflicting Censures, he ascribes to Christ; and tho' this Power may by accident be destructive to the Flesh, yet it is certainly design'd for the benefit of the Church; *Nam punire peccantes ædificatio Ecclesiæ est*, the Punishment of Offenders, is the Edification of the Church, while by the Punishment of such, others are rendred more stedfast and more approved, says the same Author, when he made any Ordinances, he did expect a due observation of them; Now, *I praise you, brethren, that you remember me in all things, and keep the Traditions* (or the Ordinances) *as I delivered them unto you.* (1 Cor. 11. 2 \*.) And 'tis observed, These Traditions were not Dogmatical, but Ritual, and about things indifferent; nor yet were they they

V. 2 Thef.  
3. 55. 14.

\* V. Gro-  
tim, 1 ad  
Cor. 11. 2.



they *Perpetual*, but *Temporary*, (as Sclater <sup>Sclater.</sup> notes) And when his *Ordinances* of this nature were neglected or despised, He could express himself like a *Son of Thunder*. Witness, what he writes upon this Argument (1 Cor. 14. 37, 38.) and he appeals to such as pretended to the *Spirit*, and to the gift of Prophecy, *If any man think himself to be a Prophet, or Spiritual, let him acknowledge, that the things which I write unto you, are the Commandment of the Lord. But if any man be ignorant, let him be ignorant.* The Apostle does here anticipate the prejudice of proud men, (saith Sclater) who had it in their hearts to object thus; *Seeing we are spiritual, we are able enough surely to judge of these things; so that you shall not need to interpose your opinion.* There were a sort of high-minded men, who thought themselves above the Apostles teaching; and the only Wise men of all the Church, and therefore they prefer'd themselves above all others; and here the Apostle does repress their *Supercilious arrogance* (saith Aretius.) Dickson calls them *Sciolists* (for all their pretended Gifts,) and tells us the Apostle does here *contemn* their *affected ignorance*, and a Precept being now given to the Governours of the Church, that they should acknowledge these Commands to be Divine, He remits these *ignorant Contemners* of them, to the *Moderators of Discipline* (that's the *Phrase* it seems among

among the *Scotish Presbyterians*) to be dealt withal according to the Rule and Judgment of the Apostle. In settling these *Rules and Orders*, the Apostle seems to say, *I have done my duty; if any man will yet continue obstinate, and will not understand his own,* Let him affect his ignorance at his own peril; *Nam spreta Authoritas Apostolica, Deum habet vindicem*, saith *Grotius*; for when the Apostolical Authority is despised, God is the avenger of it. *Atq; ita contentioss qui acquiescere nesciunt, & nullum finem disputandi faciunt, frænum injicit* (saith *Calixtus* :) "And thus he casts a Bridle upon the Contentious, who know not how to acquiesce, or make an end of their disputing. By all this it is evident, That the Apostle never set up any Christian Liberty against a just Authority; never intended to subject Authority to the designs of *false Apostles* or *Pretenders* to the Spirit; what he hath delivered in favour of *weak Christians* we shall consider anon.

In the mean while (and in order to that) it may be worth our inquiry, why the great Apostle should vary so much in his way of handling the same Argument. Of *Circumcision and other Ceremonies*, it is observable, he treats more mildly and gently in His Epistle to the *Romans*, but more severely and sharply a great deal in his Epistles to the *Galatians* and *Colossians*. Was it out of Conde-

scention

Synopt. In  
Proleg. ad  
Roman.  
R. 1. 1.

scention to their *weakness* at his first Writing, which was not to be continued, when success of time might have afforded them sufficient means of better Information? So the Author of the *Synopsis* \* thinks; but then the Epistle to the *Romans* should be more *early* written, then the Learned do allow it was.

\* Proleg.  
ad Roman.

*Soto* † is of Opinion, That the *Mystery* of St. Peter's Vision (which directed him to converse with *Cornelius* and other *Gentiles*, *Act.* 10. 10, &c.) was not yet published to

† In Ep.  
ad Rom.  
c. 14. 15.  
p. 379. 1.

the *Romans*, or at least that *they* did not understand the meaning of it; and thence he Collects also, that the *Council* mentioned, *Act.* 15. was not then assembled. In the

*Epistle* to the *Romans* the Controversie chiefly lay between *Grace* and *Nature*; but in that to the *Galatians*, it was betwixt the *Law* and *Faith*, saith *Ambianus*, ∴ The Apostle

∴ Argum.  
Ep. ad  
Rom.

was *angry* with the *Galatians*; because, tho' they were very well instructed, yet they were easily seduced. But he ought not to

be angry with the *Romans*, but to commend their Faith, *quia nulla virtutum videntes insignia suscipiunt fidem Christi* (saith the Com-

ment of St. *Ambrose* ||) because they had embraced the Faith, tho' they had seen no

|| Prefat. ad  
Rom.

*Miracles*; and tho' they *mistook* the sense, it was, because they had not yet been sufficiently

instructed in the *Mystery* of Christ's Cross. The Epistle to the *Galatians* was written on-

ly to *Gentiles*; that to the *Romans*, was writ-

\* Ad  
Gal. 5.

ten both to *Jews* and *Gentiles*, as *S. Hierom*\* has observed. The *Jewish* Converts tho' they embraced the Faith, yet they thought themselves still obliged to *Moses* Law, to *abstain* from certain *Meats*, and to *observe* certain *days* according to the *Jewish* Customs: On the other side, the *Gentiles*, (and such as were better instructed in the Truth of the Gospel) they embraced the *faith* of Christ, but would not be concern'd in those *Mosaical* Observances, to which they had never been addicted; Hereupon *heats* and *animosities* did arise, which kindled into a *despising* and *condemning* of one another. Now in this Epistle to the *Romans*, it was the great Temper and Prudence of the Apostle to carry an even hand betwixt the two contending Parties, and *amicably* to compromise † the difference between them. We must remember *St. Paul* had not yet been at *Rome*: And altho' upon Information and Complaint from some other Churches, He gave Orders (at a distance) for the redress of some particular Miscarriages; yet some other things he thought fit to reserve till his own personal presence should give him an opportunity to inspect the Temper and Conditions of the People, that he might be the better able to settle such *Rules* and *Orders* as should appear to be most convenient. Thus he did in the Church of *Corinth*: Many undecent Carriages he corrected by his Epistle, *Cate-*

† Et hoc  
legisse Pau-  
lum ut neu-  
ter populus  
offenderet-  
ur, quo  
Sc. utraq;  
plebs pri-  
vilegium  
possideret.  
*Hieron. Ad*  
*Galat. 5. 1.*

*ra autem quæ ad ædificationem Ecclesiæ pertinent, præsentia sua Ordinare se promisit,* (saith St. *Ambros.* ad 1 Cor. 11. ult.) Other things which concern'd the Edification of the Church, He promised to set in order by his presence. And thus he did touching the Church of *Rome*. Some Points of Doctrine he carefully stated; as *Justification by Grace, through the Faith, which is in Christ Jesus, &c.* He Taught the *Jew* and *Gentile-Converts* likewise, how they should carry themselves respectively to one another; That the strong should not *despise* the *weak*, nor the *weak* judge and condemn the strong. But these were Directions for *Common* use among *private* Christians: but for Decrees and Orders of *publick* use and practice, he gave out none to this Church; because as yet, here was no *Jurisdiction* settled, no *Laws* made, no *Governours* appointed to put them in Execution. This *Grotius* Collects from *Rom.* 16. 4, 5, & 17. "This makes me believe, that there were then no Common Assemblies (of Christians) saith he, or no *Presbyterie* at *Rome*. Otherwise in stead of commanding to mark such as caused those *Scandals*, or *Schisms*, He would have had them *Excommunicated*. For when the Church is without such *Government*, single Persons can do no more than avoid familiar Conversation with such as live not according to the Rule of Christ. Thus *Grotius Catharinus*

*rinus* seems to Collect no less from the Apostles exhortation, *Rom. 14. 4. Who art thou that judgest another man's Servant? Cum non sis Pastor aut Dominus ejus, seeing thou art neither his Pastour nor his Lord:* and therefore thou hast no right to pass Sentence on him. And as much is to be concluded from the 22 Verse, *Hast thou faith? have it to thy self before God.* Had there been a *Bishop* settled there, it had been their Duty in any Matter of Hesitation, to consult him, to resolve their Doubts, and settle their Persuasions; But as yet there was no such Establishment; hereupon he does advise them to be sincere in their Profession, and to carry themselves uprightly between God and their own Conscience. *Catharinus* to this purpose saith thus; "Thou hast Faith; that is, "thou hast a clear knowledge of thy Liberty "in matters indifferent: But have this Faith "to thy self before God; that thou mayest "not hurt thy weak Brother. And this is "always to be the Practice in such things "as the Church does tolerate: They are "to be dissembled or concealed, and we "must yield to Infirmary, for a time, till "the matter comes to be made more clear. "But then, we ought to dissemble or conceal (our persuasion) no longer, but freely "to declare, and boldly to follow what the "Church hath established: Thus *Catharinus*; for then *Obedientia præcepti est*, our Obe-

Obedience is under Precept, as *Tolet* hath observed\*. The Apostle doth *Predict* and *Promise* them a happy Conquest over all adversary Power, whether exercised by *subtlety* and *imposture* or otherwise, *Rom.* 16. 20†. The God of Peace shall bruise Satan under your feet shortly. He means the false Apostles, Deceivers, and Disturbers of the Churches Peace, the signal Instruments of Satan; and their overthrow should be by his speedy coming to them, to ordain what was wanting to their settlement.

\* Ad Rom. 14. p. 622.  
Vid. Soto ad Rom. 14. p. 382.  
Col. 2.  
Fir. 6.  
† Vid. Grotium, & De la Cerda ad locum & Ocumen.

The design of this *Digression* is to shew, that the Apostle did never give colour to set up *Christian Liberty* against the *Laws* and *Authority* of the Church. And 'tis further evident, that the Church did from time to time *prescribe* and *limit* the use of things *indifferent*, as they judged it most *expedient*, to avoid *Scandal*, and promote *Edification*. And to this purpose they did *observe times*, and *determine things*, and *distinguish persons*.

1. They did *observe times*; For the People of the *Jews* had been so long Wedded unto *Moses*, had so great a veneration for all his *Laws*, *Rites*, and *Ceremonies*, and *these* were so constantly *inculcated* into them every *Sabbath Day* (as *St. James* observes, *Act.* 15: 21.) That they could not suddenly be *weaned* from the Practice of them. And they were a People so *perverse*, *stubborn*, and *inflexible*,  
that

that St. Peter himself was *pendulous* and knew not well how to handle them: yea, tho' he had a *Vision* from Heaven to instruct him in his Duty *that way* (*Act. 10. 10.*) yet still he was sometimes afraid to *own* the *Conversation* of the *Gentiles*; and as his fear had *once* betrayed him to *disown* Christ himself, so in *this* Case it betray'd him to *disown* his own *Christian Liberty*. Gal. 2. 11. St. Paul was *pendulous* too, and acted the *same* part for some time upon the *same* account; for one while, to *comply* with their *Zeal* for the Law of *Moses*, He *circumcised Timothy*, (*Act. 16. 5.*) and *purified* himself with other *Votaries*, after the *Rites* and *Custom* of the Law, (*Act. 21. 23.*) But afterward he grew more resolved (as he perceived the *Jews* grew more obstinate and malicious) and would neither yield to have *Titus* circumcised, nor endure *Peter's* counterfeit *compliance* with the humour of the *Jews*, to the *prejudice* of the Gospel, Gal. 2, 3. 11.

But when certain of the *Seet* of the *Pharisees* would needs *intail* Salvation upon *Circumcision* and the Law of *Moses* (*Act. 15. 1, 5.*) 'twas high time to consult the *Apostles* and *Elders* about this matter; lest the *Gentiles* in general should be discouraged from embracing the Gospel, and such as had embraced it already should be tempted to *Apostatize* from the Profession of it. The Council Convened at *Jerusalem* to decide this Controversie,



troverſie, determines in this Decree, That the Gentiles ſhould *abſtain from meats offered to Idols, and from blood, and from things ſtrangled, and from fornication*, (Verſ. 29.)

Here is a reſtraint put upon the Gentiles in favour of the Jews; and they reſtrain'd them in one practice which was amongſt them, as a *Fæderal Rite* of their Religion, *eating in their Idols Temples, and of ſuch meats as had been offer'd unto Idols*; Theſe things of themſelves were *indifferent*, (as St. Paul proves at large, 1 Cor. 8. 4. and Chap. 10, 25, 27. And among theſe they reckon Fornication; becauſe (tho' forbidden by the Moral Law) it was lookt upon, as a thing *indifferent* among the Gentiles.

In order to a Coalition of Jews and Gentiles into one Communion, they would have the Gentiles ſo far to conform to the Jews in their daily and familiar Converſation, as to abſtain from (ſuch things as the Jews did moſt abhor) *the eating of things offer'd to Idols, from blood, and from things ſtrangled*; Theſe were not neceſſary *ſimply* and in *ſtrict* ſpeak- ing, but *indifferent*; yet being ſo highly *expedient* to the Edification and Unity of the Church, they were paſſ'd into the Decree as *neceſſary* things, *Act. 15. 28.*

Here was nothing determin'd as to the Point of *Circumciſion*; yet in this very Decree it was tacitly imply'd, That after the Death of Chriſt, neither *Circumciſion*, nor the

the *Sacrifices* or *Ceremonies* of the Law, were necessary either to the *Jews* or *Gentiles*, toward the obtaining of Faith or Salvation. And yet to such *Jews* as became *Christians*, and lived in *Palestine*, they concluded the observation thereof so far forth necessary, till the *Destruction of the Temple*, that they might not seem to have lost their reverence for God's Commands, and by that means so alienate the minds of their Countreymen both from themselves, and from Christianity.

To decide the Case concerning the *Ceremonial Law*, *St. Austin* does distinguish three Periods of Times. The first, before Christ's *Passion*, wherein those Precepts were alive, in vigour and of great obligation. The second time was from the passion of Christ to the sufficient Promulgation of the Gospel, wherein those Precepts were dead, and did neither bind nor profit any body, yet they were not deadly: but tolerated and exposed to view as a *Herse* lay'd in state, till they might receive an honourable Burial, in the rubbish of the Temple. But when men began to pay an awful Reverence to this deceased Body of *Moses*, and to put their trust in it for Grace and Salvation; then the *Rites* and *Ceremonies* of this Law became deadly, and began to stink, as false signs of a thing to come, which really was already past; and then this Law was utterly exploded as an Imposition

sture, and an object of Superstition. To this observation of *times* by the Apostles, I shall add but one thing more: There was a *time* when the Apostle thought fit to tell the *Philippians*, that in *some Cases*, they might (then) expect a clearer *Revelation*, *Phil. 3. 15.* But we being so well assured, that the perfect Canon of Scripture is *Consigned* to the Church, He will be in great danger of *Enthusiasm*, who now expects a further Revelation.

2. As the Apostles did observe *times*, so they did determine *things*. What things were determined by that Council, (*Act. 15.*) (for a temporary observation among the *Gentiles*) you have seen already: But the *Capital question*, that about *Circumcision*, was left undecided. At this the *false Apostles* and *Sect of Pharisees* took advantage. That *Gentiles* might be admitted into their Communion they did not deny, but would have *Them* made *Profelytes* of the *Covenant*, whereof *Circumcision* was the *fæderal Rite*: This Sacrament therefore they must receive for their *initiation*, else they could not be saved (as *Act. 15. 15.*) This makes the Apostle write so sharply against *Circumcision* (which in effect did imply an *obligation* to observe the whole Law, *Gal. 5.*

In short, *Those* Converts, whether brought into the *Christian Church*, from the Communion of the *Jews* or *Gentiles*, Their  
Case

Case was this : The *Jewish* part of them had been Educated under the *Discipline* of *Moses* ; The *false Apostles* told them they were yet under the *bond* of that Dispensation , and some were so simple and *weak* as to believe them. Hereupon they had still an eye to those *Jewish Rites* and *Sacraments* , even in the *use* of *Christ's* own *Institutions*. They did *Judaize* in the Matter of Circumcision, and *Paschatize* in the Use of the Lord's *Supper*, wherein they had a greater *reverence* and respect for their old *Pasover* than for *Christ's Sacrifice* ; and for this reason \* the Apostle taxeth them, That in the Celebration thereof, They did *not discern the Lord's Body*. By this means the Apostle tells them they did *renounce* their part in *Christ* , and were *fallen from Grace* , (Gal. 5. 2, 4.) And he says, as ill things of the *Gentiles*. For by the *Rites* and *Ceremonies* of their Religion, and particularly by their *Feasts* in the *Idols* Temple, they held a *Communion* with *Devils*. Now to see such as had taken upon them the Profession of Christianity , play the *Jews* and *Gentiles* , in addicting themselves to the *Institutions*, *Rites*, and *Ceremonies* of *that* Religion and Worship, which *those Jews* and *Gentiles* *respectively* did profess and practise , This was such a *Scandal* to the Conscientious and weak Disciples, the Apostle could not dissemble the resentment of it ; but tells them plainly, They did re-

nonce

\*Dr. Light-  
foot.  
Ad 1 Cor.  
11. 29.

nounce Christ in it, they were *saln* from Grace, and were in *Communion* with Devils \*, and Christ should *profit* them nothing; and the Scandal they gave hereby might harden *un-believers*, and betray *weak* Christians to fall into the same state of Condemnation †. Hereupon they came to a determination, and did actually *restrain* the use of Christian Liberty in *these* things.

\* Gal. 3. 4.  
1 Cor. 10.  
20, 21.

† 1 Cor. 8.  
9, 10, 11,  
12.

3. They did *distinguish* of Persons: among Christians, they found some that were *weak*, and some that were *strong*: The *strong* were those that were *sound* in the Faith; they perfectly understood the extent of Christian Liberty, the nature and use of things *indifferent*: they could *forbear* or *use* them as occasion served, without hesitation or doubtfulness: They were *offended* at nothing; The *weak* were such as had the Faith *newly* planted in them: They were *Novices* in Christianity, and their Faith being yet *tender*, was apt to be *shaken* by ill Documents and Examples. 'Tis an Observation of St. Hierom (on Mat. 18. 6.) *Quod qui scandalizatur, parvulus est: Majores enim scandala non recipiunt*: He that is offended is (*weak*, or) a *little one*: for the *greater* (*strong* in the Faith) receive no offence, or Scandal: But *all men* had not *this Faith*, (Rom. 14. 2.) There were some *weak* (saith Catharinus) *Qui metuebant, ubi omnis timoris cessaverat ratio, & volebant semper manere in legis lacte & elementis*: Such as

Ad Rom.

14.

did fear where there was no reason at all for it; and they would (by their good will) be always feeding upon the *milk* of the Law.

From *This* distinction of Persons, some things are observable.

Ad Rom.  
14. in  
Princ.

1. That this *weakness* proceeds from *ignorance*, 1 Cor. 8. 7. *Howbeit there is not in every man that knowledge. Then when the Church was an Infant*, certain of the converted from *Judaism* did believe, and contend, that the Law was not *antiquated* by the Gospel; but was rather to be *observed* together with it. And *these* (saith *Moto*) the Apostle calls *weak* in the faith, *quasi nondum satis progressos confirmatosq; in cognitione fidei*: “as if they were not as yet sufficiently instructed and confirmed in the knowledge of the Gospel. And this brings great mischief to the Church; *sæpenumero enim turbæ in Ecclesiis oriuntur, ex eo, quod imperiti & ignari, nolint imperiti & ignari videri, sed peritiorum & doctorum locum occupent,* saith *Hemmingius* \*, Debates and Factions in the Churches do, for the most part, arise from hence, that such as are *ignorant* and *unskilful* will not seem to be such, but will needs possess the place of the more Skilful and Learned. *Unde enim turbæ magnà ex parte, (saith Sclater) nisi quòd imperiti nolunt imperiti esse, sed peritorum locum occupant?* 2 Ad Corinth. 14. 38. in *Scholiis*.

\* In 1. ad  
Cor. c. 14.  
38.

2. The

2. The second observable is this, That these weak ones are more prone to Superstition. Some renders the word\* [weak] by one that is more [scrupulous,] *Si quis tuerit inter eos, fortassis Judæorum genere, qui ob diutinam superioris instituti vitæque consuetudinem, sit adhuc Superstitiosior; nec adhuc sic in eo fides adoleverit, ut omnem pristinæ legis observationem excludat, &c. De la Cerda, ad Rom. 14. n. 1. & n. 3. Alius enim, qui sc. est perfectus & firmus in fide, vacansq; omni superstitione; he is persuaded he may lawfully eat all things: that is, he that is most free to use his Christian Liberty, is most free from superstition. For from hence there arose such contentions and disputes between the Convert Jews and Gentiles, illis reliquos damnantibus tanquam profanos & contemptores legis divinæ, his vicissim habentibus illos pro imperitis & superstitiosis: saith Calixtus †; They (the Jews.) condemning the rest as Profane, and Contemners of the Divine Law, These on the other side (the Gentiles) accounting them for ignorant and superstitious. For what signifies Superstition, but an immoderate fear? (saith Mr. Calvin.) Quo se anxie torquent superstitiosi homines, dum sibi fabricant inanos scrupulos? whereby Superstitious Men do torment themselves with much anguish, while they frame vain Scruples to themselves.*

\* Horat.  
Sum Paulo  
infirmior.  
i. e. Scrupulosior.

† Ad Rom.  
14. in  
Princip.

.. In A.R.  
Apost. 17.  
22.

*An Impartial Inquisition,*

On the  
Ep. to the  
Galat. Ch.  
2. p. 190.  
2. D.

3. A man may lose the title of a weak brother, and the benefits indulged by the Apostle to such Persons: 'Tis Mr. Perkin's distinction of Persons; Some are weak, and some are obstinate. Weak ones are such, as having turned unto God, and carrying in their hearts a purpose in all things to please God, nevertheless do sundry things amiss, upon simple Ignorance, or bad Custom, till they be better inform'd. And a little after, This being always remembred, that weak ones truly turn to God, and carry in their hearts an honest purpose not to sin against his Laws at any time wittingly and willingly. Obstinate persons are such as profess the faith, and yet hold and practice bad things of wilful Ignorance, and of Malice. These Persons, (saith he) are not to be born with, nor to be respected.

Ad Rom.  
14. p. 378.  
2. E.

1. After sufficient time and means of information, if a man will be offended, 'tis supposed to be out of Stubbornness and Malice: *Si ille qui scandalum accipit, vel quodvis aliud detrimentum ex ignorantia, fuerit eo usq; admonitus, ut non possit jure & merito ignorantiam obtendere, jam ex malitia censetur Scandalizari*; saith Soto: If he that "takes offence through ignorance, shall be "so far admonish'd, that he cannot justly "pretend ignorance, He is supposed to be "offended out of Malice.

2. When



2. When from a *modest* Inquirer, out of a *timorous* scrupulosity, a Man comes to be Positive and *Dogmatical*, and will not endure *found Doctrine*, but after his own Lusts shall *heap up to himself Teachers*, having *itching Ears*; He can no longer pass the *Muste*r for a *weak Brother*. "As long as there is any appearance or probability, that a *Heretick*, a *Schismatick*, or *Seditious* person, and other persons of *Pestilent Principles* to the *Publick* good, are sick of *ignorance*, it is safe, and an Office of *Charity* to bear with them, and to admonish them of the truth with *gentleness*; *quoniam ignorantia medicabile est vitium*, (saith *de la Cerda*\*) Because ignorance is a *Medicable Vice*: a fault that may be healed †, but (saith *he*) as soon as it appears, that such Persons adhere to their *Sects*, out of *Pride* and *frowardness*, out of *affection* and *animosity*, they are presently to be avoided, according to that of the Apostle, *Hæreticum*, &c. A man that is an *Heretick*, after the first and second admonition, reject: knowing that he that is such is subverted, and sinneth, being condemned of himself. (Tit. 3. 10, 11.) and (2 Thes. 3. 6.) We command you, that you withdraw your selves from every Brother that walketh disorderly, V. Grot. Ad locum.

3. When a man is *pufft up* with an Opinion of his own Knowledge, when he becomes a *fierce Disputant*, and a *malicious Infidiator*;

2 Tim. 4.  
3, 4.

\* Ad Rom.  
16. n. 35.

† Quid ergo, licet esse in fide infirmum, licet in errore positum permanere? Minime:

sed nevis non precipiti, sed Prudenti Manu abstergendus, nec zelo

præter scientiam, sed remedio curandus ad conscientiam apposto, G.

Ambian. Ad Rom. 14. p. 453. 2. D.

*sidiator*; when he grows stubborn and *despise*th Dominion; when he does *Dogmatize* and *Censure*, and take the *Scorner's* Chair; He does then Commence *Schismatick*; and is by no means to be treated as a *weak* Brother, but as a *Seditious Mutineer*: For now, 'tis evident, he dissents not out of weakness, but out of *Pride*, *Animosity*, and *Stubbornness*. *Ferus* could say, very truly and pertinently (on Rom. 14.) *Non loquitur de his, quæ ex impudentia, pertinaciâ, aut destinatâ malitiâ committimus*: "The Apostle speaks not of such things, as we commit, out of  
 "impudence, obstinacy, or premeditated Malice and Design. For, if he who takes offence, does it out of Malice: *Nempe quod vel nullâ offuscatur ignorantia, vel illâ penitus, cujus potest facile convinci, sed aut per vassitatem, aut per obstinationem scandalizatur, nequiquam tenemur morem gerere nequitie ejus*, saith *Soto*: if he be not clouded with ignorance, or with such ignorance only as he may easily be convinced of, and yet is scandalized, either out of craftiness, or through obstinacy, we are by no means bound to satisfy his wickedness: For otherwise (as he says) we should be bound to connive at *Hereticks*, and (for instance) to abstain from flesh, for fear the *Jovinians* should take offence at us.

And because the *Dissenters* take *Sanctuary*, upon all occasions in the Fourteenth Chapter

In Rom.  
 14. p. 378.  
 i. f.

ter to the Romans, we shall the more particularly consider it. That the Doctrine therein delivered was peculiar to the Jews, is the affirmation of the Learned *Estius* \*, and he has it twice for failing; and our *Synopsis* † says the same after him. *De Ceremoniis Judaicis, non Christianis Apostolus Loquitur*: The Apostle speaks of Jewish, not of Christian Ceremonies, saith *Matthiæ* \*: and Mr. *Perkins* † is of the same judgment; For he saith, *That Commandment* (Rom. 14. 22.) was given by Paul for those times, when men were not fully persuaded of the use of God's Creatures, as Meats, Drinks, &c. but to these times it is not. Nor indeed can it directly be applied to us for this Reason.

\* Ad Rom.

14. P.

200. 1.

† p. 291. 1

20. ad Rom.

\* Ad Rom.

p. 659.

† Cal. of

Conscience, B. 2.

Chap. 12.

Of Confession.

V. Hieron.

in 4. ad

Galat.

The Apostle there gives Directions to accommodate the differences betwixt private persons: But among us the contest is, between Authority and Faction, the Church and Private Dissenters from her Communion. Now when from an indifferent action, or the omission of it, one of two Evils will necessarily follow, right Reason dictates, that I must so act or omit acting, that I may avoid the greater evil. But certainly, being under her Jurisdiction, 'tis a greater evil to offend the Church \* than any private person or persons, who are but Members of it. And, as when the competition is betwixt them, I must obey God, rather than Man: So when the Competition is between the

\* Mat. 18.

17.

Church, and private persons, Common Reason will soon determine, which is to be prefer'd. The right stands presumptively for the Governing Party, who are in Possession of their Authority; and I am certainly obliged in Law and Conscience to adhere and submit to them; because the Law concludes, *Melior est conditio possidentis* \*; They that are in Possession have the fairest Right: Especially where the Possession began upon so good a Title, and has been of so long continuance without interruption. Give none offence, saith the Apostle, *neither to the Jews, nor to the Greeks, nor to the Church of God,* 1 Cor. 10. 32. which we must interpret by that other Rule of the Apostle, *Gal. 6. 10. Let us do good unto all men, especially to them, who are of the household of Faith.* If I cannot please *all*, I must be sure not to offend the Church, to which I stand more strictly obliged than to any *Conventicle* or private Person whatsoever.

\* *Quia ille opinione Dominus est; ad opinionem autem everendam firmissimæ requiruntur demonstrationes, ex re ipsa petite.* Joan. à Felden. Annot. in Hu. Grot. de Jure B. & Pacis lib. 2. c. 23. Sect. 11. m. p. 117.

I would fain know also of these *Dissenters*, under what *Form* they will place themselves. If they be *strong* in the Faith, then they are so well instructed in the Nature of *Christian Liberty*, and things *indifferent*, they cannot be *offended* at the use or forbearance of such things: If they be *weak*, that weakness proceeds from *ignorance*, and a *proneness* to *Superstition* (as was observed above): and 'tis their duty to seek for better *information*, and *acquiesce*

*quiesce* in the Sense and Resolution of Authority, when they have it. But they should do well to remember, there is another sort of Men, a *Faction*; that is a sort of *obstinate* Men; and how little value is to be set on such, we have heard from Mr. Perkins.

2. But it will be alleadged, that the Apostle will have us to receive him that is *weak* in the Faith; but not to *doubtful Disputations*, (*Rom. 14. 1.*) We must use them gently as we do by *sick* persons, the weakness of whose Constitution, will not indure stronger Medicaments; we must apply remedies that are more *mild*, take care of their Diet, and attend them with great Care and Diligence. But we must not forget, that this was only a *Temporary* provision to keep the *Peace* among *private* Christians: *Itaq; suscipiendi erant ad tempus & non spernandi* (saith *Catharinus*) *quoad usq; securis ad radicem poneretur*; "They were not to be despised but "to be received for a time, until the Axe "was laid to the Root; That is (saith he) "until the Apostles had made a perfect "Determination, and by that means had "cut off those Leaves of the Law, which were "without Fruit, and the wholsom Sap of Truth. "We know it is the office of the Bishop, not only to *instruct* in *meekness*, but to *reprove*, *rebuke*, and by sound Doctrine both to *exhort* and *convince* Gainsayers. And when

Matthias. ad  
Rom. 14.  
p. 648.

Ad Rom.  
14. p. 125.  
2. m.

2 Tim. 2.  
25. c. 4. 2.  
Tit. 1. 9.

Author

Authority hath settled matters of difference, The Subjects Rule is exprefs and Positive, (*Phil. 2. 14.*) *Do all things without murmuring and disputing*, V. Act. 16. 4.

3. But it is objected, as the charge of the Apostle, *That no man put a stumbling block, or an occasion to fall in his brothers way*, Rom. 14. 13. But this is to be understood of an *Active Scandal*, design'd, as a *Mouse-trap* set and ready baited on purpose to entice and catch the unwary Mouse, as *Tirinus*\* notes from the word. It is to be understood, saith *Cajetan*, of putting a stumbling block formally, *Secundum propriam rationem Scandali*, according to the proper account of *Scandal* to the *Mortal* ruine of another person. This *Scandal* is in a matter, that is in my own *Choice* and *Power*, Rom. 15. 1. And it is to be understood in *Cases* wherein *Authority* has not interposed her *Determination*; for that does *Supersede* my *Choice*. 'Tis very well observed therefore by *G. Ambianus*†, That *Liberty* is *Promiscuous* both to the *strong* and to the *weak*, but with this Limitation, *Ubi nec Pietas violatur Conscientiæ, nec Ecclesiæ temeratur Auctoritas*; where the *Piety* of *Conscience* is not violated, nor the *Authority* of the Church infrig'd.

\* Ad Rom.  
14. fin.

† Ad Rom.  
14. P453.

But here we must observe some *Rules* to direct our *Practice*.

1. I must not omit a *Duty* to avoid Scandal; for that were to *do evil* that good may come, which the Apostle says is damnable, (*Rom. 3. 8.*)

Nor 2. Can I properly be said to *give* Scandal by performing that which is my duty *antecedently* to that Scandal; for then my duty should be my sin: and I should be under a necessity of sinning, whether I do my duty, or do it not; which is absurd.

3. *Spiritual* things which are *necessary* to Salvation\* are not to be omitted to avoid Scandal; for then I should be bound to go to Hell to avoid Scandal: But *Obedience* to my Superiours is a thing *Spiritual*, and 'tis *necessary* to Salvation, *Rom. 13. 5. Hebr. 13. 7. 17.* I *give* no Offence in doing my bounden duty: But He that *takes* offence at it, He does it at his own Peril. If my *Dissenting* Brother *doubts* of the *Authority* that Commands the duty; yet if I be well persuaded of it, I must govern my self not by *His*, but by the *persuasion* of my *own* Conscience, *Rom. 14. 5.*

\* *Sero Ad*  
*Rom. 14.*  
*P. 587.*

4. It may be objected further, That the Apostle would have us do (as he says he did himself) *Please all men*: But we should remember there is a *restraint* put upon the duty: we must only please them for their *good*, that is, their *Spiritual* profit, *that they may be saved*, *Rom. 15. 2.* with *1 Cor. 10. 33.*

*Quod*

Ad Loc.

*Quod ergo Saluti eorum Contrarium est, illis concedere non oportet*, says Mr. Calvin. I must not grant them that which is contrary, or prejudicial to their Salvation. I must therefore do nothing, That may,

1. Encourage them to oppose Authority; because this very Apostle tells me, that such as resist shall receive to themselves damnation, Rom. 13. 2. Therefore if I act Conform to the Rule of Charity, (Rom. 14. 15.) I must take care (as the Apostle saith) to please my Neighbour to his Good; not to feed his humour and make him the more obstinate, as *Vorslius* hath well observed; for that were to lay a new Scandal in his way, contrary to this very Apostle, Rom. 14. 13. 1 Cor. 8. 9.

Ad Rom.  
P. 686.

3. It must be for his edification (Rom. 15. 2.) *Non tam ut grati simus assentando & palpando, quam ipsorum utilitati ac saluti inserviendo*, saith *Matthiæus*: Not so much to make our selves acceptable by soothing and flattering them, as by making our selves serviceable to their Salvation. This applying our selves to his edification, supposes him indeed to be weak, but it supposes him also to be tractable; but if he be proud, an admirer of his own abilities, one that leans to his own understanding and will not indure sound Doctrine, He has no title to my tenderness or forbearance; His Conversation is rather to be rejected by the Rule of this Apostle, 2 Tim. 4. 3.



4. I am so far to *please* him as is consistent with the *Truth* and *Priviledges* of the Gospel. Where *these* were wittingly infringed; the Apostle had not the least Patience to dissemble the resentment of it, no not for an hour, Gal. 2. 4, 5. with 14. And the Truth and Priviledges of the Gospel are no less infringed by the *Interdict* and *Superstitious* *forleance* of a thing *indifferent*, than by the *Injunction* and *Superstitious* *usage* of it, Colos. 2. 21.

5. To this, I may add another Allegation; The Apostle requires Christians to follow after the things which make for Peace, Rom. 14. 19.

But 1. 'Tis some comfort that in this case, he ties us not to *impossibilities*. And to humour some men in their *Superstitious scrupulosities* is little less, 'tis a task too great for any ordinary virtue, a burden more intolerable than the Jewish *yoak of bondage*, such a *Circumcision* of all our freedom as would never suffer us to be at ease in any of our enjoyments. The worst of Tyranny is more eligible than such *Anarchy* and confusion, wherein every false Apostle or factious Teacher sets up a Tribunal and Supremacy for himself and such Disciples as he can draw after him, *Paramount* to the Judgment and Authority of his Superiours.

But 2. St. Paul is, in that place, prescribing an expedient for the Peace of Private Christians;

stians; to which nothing can conduce more than a *mutual tenderness and forbearance*; when the *strong* and more knowing do not *despise the weak*, for their ignorance and folly; nor the *weak* and ignorant judge and condemn the more knowing for their freedom in the use of things indifferent. Nor ought one man to condemn or despise another, *dum celesti precepto non obviet*, saith a Moderate and Learned *Romanist*, while he walks not

*Ferns ad Rom. 14.*

\* Nam legem regni Dei nemo debet pro bono fratris violare. Soto ad Rom. 14. p. 379.2. † Col. 2. 5. unde Rom. 15. 4.

\* Ad locū.

---Facit quoque ad disciplinæ conservationem & pacis vinculum tuendum piarum rituum Constitutio & dispositio, verbo Dei consentanea. David Rungius Disput. 16. ex Epist. P. ad Romanos. Theol. 21. p. 330.

contrary to any Divine Precept \*. But persons in Authority are to take care of the Publick Peace; whereof there can be no better Preservation than *Order* † and *Uniformity*, in Submission to the *Decrees* of Governours. This made the Apostle so careful to deliver the *Decrees* to be kept, which were ordained by the *Apostles and Elders at Jerusalem*, *Act. 16. 4. Optimum tunc fovendæ inter Ecclesias Concordiæ vinculum erat, servare quod per*

*Apostolos fuerat transactum. In eo cum diligens est Paulus, bonâ fide Cavet, ne quid oriatur turbæ suæ culpæ*, saith \* *Calvin*. The best tie of Concord among the Churches in those days was, to observe and keep what had been transacted and determined by the Apostles,

and Governours. In which St. Paul being very diligent, did faithfully provide that no disorder should arise through any fault in him.

That

That Synod gave an Example to after Ages, and taught them by Experience what course is best to follow ; and 'tis that which all Protestant Churches do observe to this day. This is evident among the Calvinists; for in the Fifth Chapter of their Discipline, under the Title, *De Consistoriis*, Art. 31. Where they prescribe a way for the ending of Controversies, which may arise concerning any head, whether of Doctrine, or of Discipline, when the matter is brought to a National Synod, They resolve thus, *Hic integra fiet & ultima per verbum Dei totius questionis decisio, cui si renuant omnino acquiescere, errorisq; diserte abjicere, ab Ecclesiâ abscedentur* : Here shall be made the intire and ultimate Decision of the whole matter in Controversie, by the Word of God ; and such as refuse to acquiesce in it, and to forsake their Errours, let them be cut off from the Communion of the Church.

The Apostle therefore does not enjoin the Prince to lay aside his *Sword* to make Peace ; nor will he lay by his own *Rod*, when occasion serves to use it, (1 Cor. 4. last.) for that is design'd for *Edification* as well as the spirit of meekness, (2 Cor. 13. 10.) And they that were of a *factious* and *untractable* disposition, He did not advise the Christians at Rome to flatter or *humour* them for their Edification ; but to *mark* and *avoid* them, to shame them into *Conformity*, Rom. 16. 17.

For

For in truth, when a Law is made and *Orders* given, (and all care taken to give satisfaction touching the *Equity* of them) then to walk *disorderly*\*, is the part of *absur'd* and *unreasonable* Men, such as will keep no place, no *rank*, no *Decorum*; and such are to be look'd upon as *proud*, *stubborn*, and of *ill humour*; and St. Paul will have them treated accordingly, 1 *Tim.* 6. 3, 4, 5.

\*1 *Thes.* 5.

14.

2 *Thes.* 3.

6, 7, 11.

\**Acylax*.

501.

But the Apostle himself seems to be much more tender in the point, as appears, not only by his *general advice*, but also by his *personal resolution*. It is good, saith he, neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak, *Rom.* 14. 21. and 1 *Cor.* 8. 13. If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

To this I answer, That many *Expositors* do restrain the words of the Apostle, to such Wine and Flesh as had been offer'd up in Sacrifice to Heathen-Idols; and so the sense is clear and easie; and I know no good Christian but would observe the Rule, if there were occasion for it. For, as S. *Ambrose* noteth upon (1 *Cor.* 8. 13.) a measure is to be observed in those things which the Law allows us. *Uxorem certe licet habere: sed si fornicata fuerit, abjicienda est: ita & Carnem licet edere, sed si idolis Oblata fuerit, respicienda est:* It is lawful to have a Wife; but

but if she commits Fornication, she is to be put away: so we may eat flesh; but if it be offer'd up to *Idols*, it is to be refused: Thus *St. Ambrose*. But this concerns not us at all; For we have no such flesh sold in our *Shambles*; no such Wine in our *Taverns*; no such *Heathen Feasts*, no such *Idols* (God be thank'd) among us. But, I answer,

2. The Apostle writes (especially to the *Corinthians*) as an *Orator*, by way of *Hyperbole* & *exaggeration*\*. We have the like kind of Expression *Mat* 5. 29. as *Grotius* has observed. There is apparently an *Excess* in it; and 'tis impossible that Rule should be observed to a general Satisfaction. This we may learn from *St. Austin*; For (as he hath it\*) *Sicut quod ait Apostolus verum est, Malum esse homini, qui per offensionem Manducat; ita malum est homini, qui per offensionem jejunit*: As that of the Apostle is true, 'Tis evil to him that eateth with offence: so it is no less true, 'Tis evil to him that fasteth with offence. Hereupon *De la Cerde* †, doth very well observe, that sometimes it may be necessary to eat flesh and drink wine, to avoid Scandal; lest by abstaining from such things as were Prohibited by their respective Laws, a man should fall under a Suspicion, that he plays the Jew, or observes the Law of the *Saracens*. Wherefore in strict speaking, this branch of the Apostles discourse, is neither to be drawn into *Practice* or *Argument*. For

\* Non autem hoc dicit, quod hoc aliquo casu opus sit *Grotius*, ex eo Synopsi.  
\* Epist. 86. an.

† Ad Rom. 14. n. 36. p. 320. Ex Origene.

*Ponatur  
quod ille  
Scandaliz-  
retur de  
quolibet?  
quid fiet?  
Respondet,  
tunc debet  
comedere,  
&c.  
V. Hugo  
Card. ad  
Rom. 14.  
& Soto ib.  
pa. 378.  
2. a. f.*

one man (as he himself hath told us, *Rom. 14. 5.*) will *observe a day*, another will *not*, one man will *eat* (Swines) *flesh*; another does *abhor* it. I cannot satisfy them *both*; for *both* are scrupulous, and *both* respectively offended at one another's practice. To eat and not to eat; to esteem a day, and not to esteem it; These are perfect Contradictions; and 'tis impossible for any Charity, for the Charity of an Apostle, to reconcile his Practice to *both* their Scruples. St. Paul himself (at last) found this *insuperable* difficulty by Experience, upon the *congress* of the *Jew*, and *Gentile* Converts. Therefore instead of a charitable and prudential *expedient* (which in this Case was impossible to find out) He *withstood* St. Peter to *the face*, and with great integrity and stoutness, asserted the *truth* of the Gospel; and the *extent* of Christian Liberty. (*Gal. 2.*) And herein He left us (His own Practice) an *example*, to maintain our *privilege*; and not to govern our selves by the timorous *squeamishness*, or pretended *scruples* of *superstitious* men (which may be contradictory and endless) but by the solid *Rules* of Truth, and the *Prudent Resolutions* of Pious Governours.

7. It may be further alleadged, that the Apostle would not have us make use of our *Christian Liberty* against *Charity*, (*Rom. 14. 15.*) 'Tis very true Charity should *direct* and *moderate* our Christian Liberty, that our  
mutual

mutual content may not be disturbed by the abuse of that Liberty: but rather, that we may Worship and glorifie our God with *unanimity*. Charity is a great *Mistress* within her own *Jurisdiction*; and when *positive* Laws may be superseded, the Law of *Charity* will oblige us. But must the Church spend all her stock of *Charity* upon these *Dissenters*, while they have no love, no respect at all for the Church? In reference to a private Neighbour, there is *Debitum Charitatis*, a debt of Charity: but in reference to my Governours there is † *Debitum necessitatis*, (in respect of their Authority over me) a debt of Necessity\*. The Apostle tells us, That *love* is the fulfilling of the Law; and certainly, if it be an *Ordinate* love, when it looks upon the *Second Table*, it will begin with the Practice of the *Fifth Commandment*. And it ought to be considered, that *St. Peter* speaks with reference to *Authority*, when he gives that injunction (1 Pet. 2. 16.) *As free, and not using your Liberty as a cloak of maliciousness, but as the Servants of God.* My Liberty is like my *cloak* in this, that I may lay it down, or put it on, as occasion shall require. And it shews very little respect to my Superiours, if I will not lay aside my *cloak* to take an innocent walk with them into the *House of God*. And if, notwithstanding our *Christian Liberty*, (Gal. 5. 13, 14.) the *Law of love* does oblige us to serve all Men, sure it

† *Ferus*,  
ad Rom.  
13. 8.  
\* If my  
Brother be  
offended  
at what  
God has  
made my  
duty,  
there's no  
Remedy,  
but that  
he lay a-  
side his  
unjust Of-  
fence, and  
not that I  
lay aside  
my necessa-  
ry duty.  
Mel In-  
quir.  
pa. 348.

can never allow us to *dispiſe* our Governours, or their Commands. Beſides there are other ways to expreſs our Charity: *Poteſt* is *qui infirmus eſt ſufficienter inſtrui & doceri; Fratrem bene agere; quodq; ejus facto offendi non debeat*: The weak may be ſufficiently inſtructed and taught, that his Brother does well, and that he has no reaſon to be offend-

Ad 1 Cor.  
8.

ed at him; ſo ſaith *Eſtius*, and this will be the beſt inſtance of our Charity. Whereas if I encourage him in his diſobedience, either by my Diſcourſe or Example, I do certainly *give* him Scandal; and that we are ſure is againſt Charity. But what if my weak Bro-

\* *Corruptio* ther will not lay aſide his error? \* That  
*opus eſt E-* Learned Man hath answer'd this queſtion  
*leemofynæ* too; *Post quam ſufficientem ac plenam inſtru-*  
*ſpiritualis,* *ctionem, ſi adhuc in Scandalo perſeueret, non*  
*& propterea, quæ lo-* *erit illud ſcandalum datum ſed acceptum;*  
*cum habent* After ſufficient and full inſtruction, if he  
*in Eleemo-* ſtill perſeueres in his Scandal, it will not  
*ſyna, & ab* then be a Scandal given, but *taken*; for then  
*ea excu-* it will proceed not out of ignorance, but out  
*ſant, habent* of malice: *Quale erat Scandalum Phariſæo-*  
*etiam in* *rum, quod Dominus in Evangelio docuit, non*  
*correctione,* *eſſe Curandum,* Mat. 15. and ſuch was the  
*ut excuſent* Scandal of the Phariſees, which the Lord  
*ab eâ.* hath taught us in the Goſpel, is not to be re-  
 Paul. à Pa-  
 lat. In  
 Mat. 18.  
 Mat. 15.

garded; Thus the Learned *Eſtius*, (*ibid.*)  
 And now I ſuppoſe, we ſhall not need to  
 fear any objection from Chriſt's *example* in  
 this Caſe; tho' propound by the Apoſtle,

Rom,



Rom. 15. 3. 5. For never could any Man be more tender of giving offence, (whether by word or deed) than he was; and that he would have us to be so too, (when the Party is to be treated with tenderness) we may conclude from the severity of his Sentence upon such as do the contrary. (Mat. 18. 6.) But for all that great Compassion, which he had for his little ones, His weak and infirm Disciples, His Divine Wisdom was pleased to make a difference; and he had his *væ vobis*, His Let them alone, His sharp reproofs, and his dereliction for the Scribes and Pharisees (Mat. 25. 12, 13, 14.) And truly, we do not desire,

"much less dare we pretend to be wiser, or  
"more charitable than our Lord and Master.

*Danda quidem opera est, quoad licebit, ne qua ex nostra dicendi ratione offensio nascatur: sed extremæ insanix foret, velle nobis prudentius Moderari, quam edocti sumus à Cælesti Magistro; saith Mr. Calvin\*:*

"Care must be taken (as much as in us lyes) that no offence  
"arise from the manner of our words (or  
"actions); but it were a part of extreme  
"madness, to think we can carry our selves  
"more Prudently, than we are taught by  
"our Heavenly Lord and Master. Christ knew very well that the Pharisees were offended at his Doctrine (saith the Learned

*Luc. Brugenfis:)* *Sed non judicabat operæ pretium ut placandis illis intenderet, aut clarius interpretaretur doctrinam contumaciter rejectu-*

\* In Mat.

15. 12.

In Mat.

15. 14.

ris: "But he did not think it worth the  
 "while to endeavour to pacifie them, or to  
 "give a clearer Interpretation of his Doctrine  
 "to them, who would reject it with Contu-  
 "macy and stubborness. And a little after,  
 "Significat hic porro Christus---Christ does  
 "signifie thus much to us, that such men are  
 "not so much to be regarded, as that their  
 "offence should greatly trouble us, who take  
 "occasion of offence from our Good, when  
 "the cause of it is solely in themselves. Yet  
 "there is some need of Judgment and Pru-  
 "dence, that we may distinguish betwixt  
 "the weak, who being offended out of ig-  
 "norance, *Mox se reddunt sanabiles*, do quick-  
 "ly become Curable, and the Malignant and  
 "Contumacious, who study, invite and pick  
 "up Scandals, almost out of every word and  
 "action. Thus *Luc. Brugensis*.

The Dissenters go on thus.

*There are some things which God hath in the  
 general left free, and indifferent, to do or not  
 to do; yet at some times, and in some Cases it  
 may be my great sin if I should do some of them;  
 as when it would wound the Conscience, and de-  
 stroy the Soul of a weak Christian.*

To this I Answer:

I. That the Pleas of Christian liberty and  
 weakness, were never more abused than by  
 such as have pretended to defend them. The  
 abuse hereof against Sobriety and Temperance,  
 have

have been taken notice of by the two great Apostles, and *Caveats* entred by them both against it, *Gal.* 5. 13. 2 *Pet.* 2. 10, 18, 9. See *Soto ad Rom.* 14. 16, 17. p. 379. The *abuse* hereof against *Authority*, St. Paul takes notice of *Rom.* 13. *Unde non dubia conjectura Colligimus, fuisse tum quosdam inquietos, qui libertatem Christianam stare non putarent, nisi deturbata Civili Potestate.* "From whence we undoubtedly Collect, that there were unquiet Spirits in those times, who thought Christian Liberty could not stand without the disturbance of the Civil Power, saith Mr. Calvin\*. Hence St. Peter, *As free, and not using your Liberty as a Cloak of Maliciousness,* (1 *Pet.* 2. 16.) "freed by Christ from many yokes, but not from that of subjection to God or to Superiours, and therefore not pretending to any such Liberty, nor covering Sedition, &c. under colour of Christianity, as the *Gnosticks* did †, who said they were free from all Publick Laws, and despised Dominion, as St. Jude hath it; *but as the Servants of God*; ac pro. inde etiam eorum, servi, quibus Deus nos servire jubet, .∴ and therefore the Servants also of those, whom God commands us to serve. In short, when *Christian Liberty* is set up against *Order, Decorum and common honesty,* 'tis set up against *Authority*, (1 *Cor.* 14. last.) when it is set up against the *common Methods of Edification and Peace*, 'tis set up against

v. Jud. Ep.  
Vers. 8.

\* Argum.  
in Ep. ad  
Roman.

† Ham.

∴ Grot.

*An Impartial Inquisition,*

*Charity*; (Rom. 14. 19.) when 'tis set up against *Temperance* and *Sobriety*; 'tis made an *occasion to the flesh*, (Gal. 5. 13.) when it is made use of to *palliate* the designs of *factious* and *ambitious* men, 'tis used as a *cloak* of *malitiousness*. In all these Cases there is *Apostolical* Authority to *restrain* our Liberty. And in Matters of Religion, what Liberty can we justly claim, more than what Christ hath obtain'd, and his Grace conferr'd upon us? A Liberty to *serve God acceptably* (in all instances of the *First* and *Second Table*) with *reverence* and *Godly fear*? Hebr. 12. 28. To this purpose Mr. Calvin \* observes, That St. Peter pronounceth them free who are the Servants of God, *Unde colligere promptum est, hanc esse finem libertatis nostræ, ut promptiores & magis expediti simus ad obsequium Dei. Neque enim aliud est quam manumissio à peccato. Atqui peccato dominium tollitur, ut se in subjectionem justitiæ homines addicant.* "From whence, saith He, 'tis easie to Collect, that the end of our Liberty is, that we may be the more prompt and ready for God's Service; and obey him with the greater expedition. Nor is this Liberty any thing else, but a *Manumission* from Sin. And the *Dominion* is taken from Sin, that men may render themselves up to the *Subjection* of Righteousness, Thus Calvin.

\* In 1 Pet.  
2. 16.

2. I must tell my weak Brother, that Christ hath establish'd a *Church*, and placed me

me under *Governours*, and given *them* Authority to *restrain* and *determine* the use of my Liberty, according to their Christian *Prudence*, by such *Rules*, and to such *ends* and purposes as he himself has prescribed. And tho' he has left some things *free*, and *indifferent* in the *general*, yet it will certainly be my great Sin to do them *unseasonably*, as when I *despise* Authority, *break* good Order, and destroy the *Unity* and *Peace* of the Church; for this will be an *affront* to Christ himself, who establisht such a Constitution (in his Church) long before I came into the Communion of it; and hath said, *He that beareth you beareth me; and he that despiseth you despiseth me: And every Soul, which will not bear that Prophet, shall be destroyed from among the People.* Hereupon I take it for granted, that I am justified in my Obedience to the Voice of the Church by the *Concession* of this *Author*, (which hath been mentioned already somewhere in the *Margent* of these Papers) For (saith He) if my Brother will be offended at what God has made my duty, there's no Remedy, but that he lay aside his unjust offence, and not that I lay aside my necessary duty. *Mel. Inquir.* page 348. which Rule, (if well apply'd) will (very near) determine the whole Case betwixt us.

Act. 3:23.

I may add for the further information of such a Brother. That God expects, a *solemn* *Publick* Worship should be settled in his Church,

Church, and *religiously perform'd* to his Honour and Glory. That there can be no *such*, unless the *use* of our Liberty be *retrench't*; for otherwise how shall we come to an *agreement*, for *Time, Place, Forme, Gesture, Language*, and all such other *circumstances* as are to be determin'd? God hath therefore appointed *Laws and Orders*, and establish't Authority and Governours to this effect: That *This Government and Authority is Divine and Sacred*, and not to be controul'd but by a Warrant and Commission from some Authority that is *Higher*. That we must come to an *agreement* about *time* and *place* to celebrate and solemnize God's *Publick Worship*, our *Author* is very positive\*. *For this Command* (saith He) *is so straitly bound upon the Consciences of all Churches, that tho' none should determine for them, nay tho' All should determine against them, yet are they under its Authority, and must come to an issue about it*, (but by what means is unintelligible, if there be none to determine for them, nay, if *All* determine against them, yet to an Issue, and Agreement, about it, come they must) *unless* (saith He) *they will draw the guilt of the neglect of worshipping God upon their Souls, with that wrath, which is due to so great contempt of the Divine Law*. Thus our *Melius Inquirendum*.

Besides, I will tell this Brother, I cannot go to Church and be at home at the same time; no more than I can make both parts of

\* v. p.  
273. &  
274. 276.  
of Melius  
Inquirendum.

of a Contradietion true : Wherefore that I may not continue pendulous, and be ever in suspense, and so make no use at all of my Liberty, I must determine my self one way or other. But if the Church, which I take to be wiser than my self, shall in some instances (as she sees occasion) determine for me, I will dutifully submit my self to her Authority. And he walks very uncharitably, who takes upon him to censure my Practice, or judge my Conscience for so doing. For I know it is not this carnal liberty of the flesh (to do or not to do) that makes me a Christian ; But Righteousness and Peace, Humility, and other Virtues of Religion. And upon a full examination of Particulars, I am very well satisfied that the *Rites and Ceremonies* in use among us, are not *introductive* to any *false* Religion or Worship ; but rather a *Bar* against it, (even against that of *Rome*, which by the ignorant (and by no man else) it is most suspected to favour.) They gratifie neither the Opinion of the *Jew*, nor of the *Gentile* ; They lead neither to Idolatry, nor Superstition ; They are not ridiculous for any levity that is in them ; nor burdensome for their number ; and in short, they are not sinful ; because against no Law ; for Sin is the Transgression of a Law ; and where no Law is, there is no Transgression.

*Ferns ad  
Rom. 14.*

3. 'Tis the supposition of our Author, *that this Liberty must hold in utramq; partem, that we*

we may Act or not Act, Determine, this or that way, or it can be no Liberty, (pa. 339.) From hence I infer, that our Christian Liberty is more infringed by the *Dogmatical Prohibitions* of the *Dissenting Teachers*, than by the *Prudent and Regular Impositions* of *Ecclesiastical Governours*. For besides *their* want of *Authority*, over me (which makes their pretended Power an *Usurpation*) I am no more free under him that will not let me *kneel* (for example) then I am under him, that will *make* me do it. Nay, he that *tyes* my hands behind me that I may not Act at all, does restrain me *more*, than he that does but *take* me by the hand to *guide* me in my Acting. To this purpose we have the suffrage of *David Rungius* (a Learned *Lutheran*) who (after a short *Catalogue* of some things *indifferent* in use amongst them) tells us thus, *Hæc & similia qui simpliciter necessario retinenda, vel necessario abolenda docent, utrinque vim Libertati Christianæ faciunt, & tanquam Pseudo-doctores, jugo traditionum humanarum nos captivare volentes, fugiendi sunt*: "These things and the like, such as teach, they are simply and necessarily to be retained, or necessarily to be abolished, they do, on both sides, offer violence to our Christian Liberty, and they ought to be avoided as false Teachers, who would hold us Captive in the yolk of Humane Traditions. He that *forbids* me the use of things indifferent, does no less *inthrall* me then

Disput. 16.  
ex Epist.  
ad Rom.  
th. 45.  
P. 324.



then he, who requires the practice of them. And the Apostle, as he inveighs against the superstitious use of things, (Gal. 4. 10.) *Te observe days, and months, and times and years:*) so he does likewise against the superstitious forbearance of them (Col. 2. 21. *Touch not, taste not, handle not*) They that are so fierce for these *Negatives*, (and have little besides their own *Fancy* to shew for it) would draw us into the very same *superstitions*, which St. Paul condemns in the *Colossians*; And if Col. 2. 21; they condemn the use of them as *sinful*, they are never the less *superstitions*, but much more *intollerable*.

4. The restraint put upon our *natural liberty*, by the Laws of the Church, is no Impeachment of our *Christian Liberty*. For *Christian Liberty* is a *spiritual privilege* peculiar to the Church; and 'tis seated in the *Soul*. *Ubi clanculò tibi licuerit, fruerè hoc jure*, saith Soto \* & Peter Martyr †, *De rebus adiaphoris in animo libertas est servanda*. The notice of our Liberty being matter of Faith, has properly respect to God, saith Mr. Calvin, Ergo qui ejusmodi certitudine præditus est, cum conscientie tranquillitate Coram Deo contentum esse oportet, neq; opus est venire in possessionem coram hominibus: "He therefore, who enjoys a certainty hereof, ought to be contented with his Peace of Conscience before God, and needs not take possession of it before Men; for as Soto \*, to the same purpose,

\* Ad Rom. 14. p. 382.  
2.

† In 1 Cor. 10. p. 145.  
1. pp.

.. Ad Rom. 14. 22.

\* Ibid. p. 383. 1. Pr.

Quæ

*Qui credit licitum esse Matrimonium, non Pro-  
tenus tenetur uxorem ducere.* He that thinks  
the state of *Matrimony* very lawful, is not ob-  
liged presently to take a Wife.

\* Ad Rom.  
14. 22.

2. *Consistit libertas Conscientiæ cum absti-  
nentiâ non minus quàm cum esu rei, & vice ver-  
sa,* saith *D. Dickson* \*; Liberty of Conscience  
consists no less in the use of things, than in  
the forbearance; nor a whit less in the for-  
bearance, than in the use of them. But till  
I be *determined* I am in *suspense*; and while I  
am in *suspense*, I am in *pain*. I must there-  
fore come to a Determination for my own  
*ease*. When I am determined, I am not then  
at Liberty; yet herein I do but *exercise* my  
Liberty, not *lose* it. What Man (well in his  
wits) did ever feel the loss of his *Christian  
Liberty*, by putting a *Gown* upon his *Cassock*?  
or a *Surplice* over both?

5. I would desire such a *Dissenting* Bro-  
ther to lay his hand upon his heart, and exa-  
mine himself betwixt God and his own Con-  
science, whether the *aversion* he has to the  
present Constitution and Orders of this  
Church, does not proceed from some one or  
more of these grounds, *viz.* either from want  
of *Humility* and *Modesty* in Himself; or from  
want of *Love* and *Reverence* to the Gover-  
nours; or from want of a due *examination* of  
the *nature*, *ends*, and *usefulness* of the things  
establish't; or from want of *Candour* and *In-  
genuity* in putting a fair construction on  
them?

For

For the very same *Rites* and *Ceremonies*, which we have in the Church of *England* are in use in all the *Lutheran Churches* with many others. And although the Churches under *Calvin's* denomination have not all that are practised amongst us, yet none are more *strict* than *they* in the Observation of such as they have established.

For *Obedience* to Authority is certainly the duty of God's Servants: *St. Peter* calls it *well-doing* (1 Pet. 2. 13, 15, 16.) and makes it as well a branch of God's Will, as an exercise of our Christian Liberty. For, as *Mr. Perkin's* (on Gal. 4. 28.) has very well observed, *This is perfect Liberty; when man's will is conformable to the Will of God.*

Nor does any Church think her Liberty impeach'd by such *Impositions*. For the use and excellency of my Christian Liberty lyes in this, that it teaches me to be just and dutiful without *constraint*; and so 'tis no burden to me. I can comply with the Commands of my Superiors, and carry my Liberty along with me. And all the while I hold to the generous Resolution of the Apostle, 1 Cor. 6. 12. *All things are lawful for me; but I will not be brought under the Power of any.*

Knowing the *Dominion* I have over such *indifferent* things; I will gratifie my weak Brother as far as I am able, *treat* and *instruct* him with all *ingenuity* and freedom in the use of *them*. And if my Superiours shall think fit

fit to *retrench* the Practice of my freedom in some particular Instances, (that the world may see I am not under the fullen Spirit of *fear and bondage*; but acted by a free Gospel-Spirit, *the Spirit of Power, of Love, and of a sound mind*;) I will conform my self to their Commands with so much ease, cheerfulness, and satisfaction, that it shall not look like a *force or restraint* upon me; but as an *exercise* of my Liberty, being very well assured for *whose sake*, and upon what *account* and Principles I do it. And,

6. When I consider, that things *indifferent* may be *well or ill* used (as Mr. Perkins has observed, and every Man's Experience can tell him) I cannot but think my self happy in the Churches appointment; for when she has determined my choice by her *Injunctions*, (to *stand or kneel* for example) if I perform it with *alacrity and reverence*, (as I should do) I find a *satisfaction* in my *Humility and Obedience*; and I am the more obliged to my Superiours for the *good use* of my Liberty, which I might have used amiss; and for making that which was but *indifferent* of its own Nature, to become of good advantage to me by her Authority. And yet such is my *Christian* freedom even in the use of these things, that while I practice them, I am not at a *loss* either for my *liberty* or my *duty*. I am not in *bondage* either to *fear* a Curse, or to *hope* for Merit, or to seek for *ease* of Conscience, or *Salvation* in them. The

The Dissenter goes on thus.

If I shall engage my self to the Church, that I will never omit such an indifferent thing; and the Soul of (a) weak Christian should call to me to omit it, I have tied my hands by engagement; I cannot help him, though it would save his or a thousand Souls out of Hell, because I have given away my freedom to the Church.

Answer.

That all Clergymen are engaged to the Churches, in which they are appointed to Administer is no new thing, no matter at all of wonder. For how else can the Church be secure of their fidelity? How can she trust them with the Sacred Office? This therefore is the practice of every Church of any creditable Denomination:

But when Men get into a vain of *Scruples*, they can seldom or never find the way out of it. One scruple begets another like circles in a troubled water. Mr. Calvin has pursued this Observation rarely well in his *Institutions*, to which I refer the Reader; He concludes, when some *superstitious* opinion has cast a scruple into our heads; things that are pure in their own Nature, become *contaminated* and unclean to us; and we can make use of nothing that God allows us, without *perturbation* and disquiet of mind. When a man begins to *scruple* at the *Cross*; soon after the *Wedding Ring* will pinch the Finger; the *Surplice* will become an eye-fore, or a burden; and bowing the

Lib. 2.  
c. 10.  
Sec. 7, 8.

K

Knee

*Knee* to our Heavenly Father (at the Sacrament) will be thought so hard a task, we shall not be willing to buckle to it. Nay, if we suffer our selves to be *haunted* with these fears, a Religious *Oath*, a *Honorary Title*, a *Civil Salutation* will be a *Bug-bear* to our jealous minds. 'Tis the duty of a *Ghostly Father*, or *Spiritual Guid*, not to foment, but to dissipate and expel such Scruples. And though they have *voluntarily* tyed up their *hands* for the Satisfaction of the Church, yet their *tongues* are let loose enough. Do they therefore lay open the Nature of things *indifferent*? Do they declare that *they* may be used or let alone without Sin, till Authority does interpose about them? Do they acquaint the People with the *Power* wherewith the Church is invested by the King of Saints? and instruct them in their *duty* to *that* their *Spiritual Mother*, as the *Spouse* of Christ? Do they represent the *excellency* and *reward* of obedience to Superiors, according to the *Fifth Commandment*? and back their Discourses with their *example* to lead them unto *Conformity*? These things they ought to have done, whatever they have left undone.

Those *Good Women* of the Church of *Corinth*, might have *scrupled* at *St. Paul's* injunction of the *Vail*, and *silence in the Church*: They might have objected that it went against the *grain* of a tender Conscience, and their *Christian Liberty*, to submit to such *impositions*;



V. 38.

*obey* our Prescriptions. But if any man be so *prophane*, or *blind* with *prejudice*, that he *will not*, or *cannot* see it, let him be ignorant at his own peril. 'Tis not my part to contend, but to teach and admonish; If he despiseth the *Precepts* of the *Lord*, which I have delivered, he betrays his own impiety; and if he will not *obey*, but continue in his *filthiness*, let him be *filthy* still. Thus *Bullinger* Comments upon the Apostles exhortation. And 'tis very material, that the Apostle writes this in justification of his own *Orders* prescribed for *edification* and *decency*; and he writes thus not to the *rude* and *ignorant* populacy, but to such as being desirous to seem *Prophets* and *Spiritual*, studied more to introduce their own *Mastership* into the Church, than to acquiesce in the Doctrine Apostolical, as *Musculus* well observeth.

In 1 Ep.  
ad Cor. 14.  
P. 598.

He that has *St. Paul's Principles*, and governs himself by those *general Rules*, which he has laid down as the *Oracles* of God, He may use the same exhortation to *Dissenters*. Such faithful Ministers, tho' they can *compel* none, yet they may *call* them to a *voluntary* amendment; if they find them *refractory* they may say with a good Conscience, *Qui obedire detrectet, detrectat*; "He that denys to obey, let him deny it; He that rejects the truth, let him reject it; He that had rather perish (in his perverseness) than be saved (by being tractable (as a little Child) let him perish:

*Musculus*  
*ubi supra.*

"I



"I have done my part, if he refuse the Lord's  
"Commands, let him see to it. Thus *Mus-*  
"culus.

But do our *Dissenting* Brethren speak thus  
*home* to the Consciences of their followers?  
Do they not love to *draw Disciples after them*?  
and do they not many times speak \* *perverse* \* Act. 20.  
*things* to that effect? we are well assured 30.  
there have been *flattering* Teachers, who  
have *blest* the People in their *Seduction* †, that † Isa. 9. 16.  
they might get the *Vogue*, and keep up their See the O-  
Power and Interest, to *lead them* against the rig.  
*injunctions* of the Law, and the *Edicts* of Di-  
vine Authority. And by such courses 'tis no  
wonder, if, with the *Pharisees*, they *Prose-*  
*lyte* their Disciples into *Hell*. ∴ ∴ Mat. 23.

Do not some of our *Dissenters* give the 15  
like *Scandal* to their Disciples? Do they not  
*Dogmatize* them into ill Principles, and encour-  
age the Practice thereof by their Example?  
Do they not fill their heads with *doubts* and  
*jealousies*, possess them with vain and *super-*  
*stitious* fears, till they bring them to an a-  
vowed *disobedience* and *separation* from the  
Communion of the Church? Do they not  
*perplex* their Consciences with *endless scrupu-*  
*losities* about those *minutes* made Sin by their Mel. In-  
Doctrine, which else (to use our Author's own quir.  
words) had been as *innocent* as a *piece of pow-*  
*dred Bief and Turnips*; and such are the *Rites*  
and *Ceremonies*, which are in *use* among us, if  
they were as *inoffensive* in their Discourses as P. 311.

Job 40. 8. the Church is in the practice of them. Do they not *condemn* the Church that themselves may seem *Righteous*; and to justify their own *Schism*, do they not quarrel at the *Terms* of her Communion? They say God hath left something *free*, but they would leave nothing free (in matters of Religion) but their own Fancy. They make that Sin which God never made so: and that I do not slander them, you have their own instance in the *sign* of the *Cross*. Of which they do not speak so modestly as to say, they *think*, they *doubt*, or *scruple*: but positively and definitively they tell us, They *judge it sinful*: but by what express Law, or clear Deduction, they can never make us understand. They manage the Consciences of their *Profelytes* betwixt so much *awe* and *boldness*, that they can make them either take the *hedge*, or start at a *shadow*. They *rickle* them with a *conceit* of Liberty, while they *inthrall* them to their own *Dictates*, and put upon their *Necks* a yolk of their own making; much heavier, than that of their Governours, which they attempt so strenuously to shake off. And when they are charged with such unwarrantable Practices to the *Scandal* of Religion, and the *disturbance* of the Publick Peace, where do they take *Sanctuary* but in the Temple of a *Tender Conscience*?

Conscience, I confess, is a *Centurion* of great Command; but yet 'tis under another Jurisdiction, and must be *accountable* for her Conduct.

duct. Nor is her *Liberty* or *Privilege* so great as is imagined. For the whole Nature and force of *Conscience* is exprest in a *Practical Syllogism*, which consists of *three Propositions* according to the *three Offices* of *Conscience*. For instance; *He that will not obey the Church, is to be treated as a Publican and a Heathen*: This is the *Major Proposition*, and our Saviour's exprest Revelation. But *thou dost not obey the Church*: This is the *Minor Proposition*, produced and attested by the *Conscience*. Therefore *Thou art to be treated as a Publican and a Heathen*. This is the *Third Proposition* or *Conclusion* inferr'd from the other Two.

By this instance we see *Conscience* hath a *threefold Office*. 1. To *Dictate* and declare the *Rule* of the *Law*. This is call'd *Synteresis*. The Second is to *Record* and declare *Matters of Fact*; and this is call'd *Syneidesis*. The Third is to give *Sentence* according to the merits or demerits of the *Cause*, and so to determine the *Condition* of the *Person*; and this is called *Crisis*.

Here is all the Power that *Conscience* hath; And 'tis clear that *Conscience* hath no *Liberty* in any of these *Offices*. Not in the *First*: not a *Liberty* to call *evil Good*, or *Good evil*: not a *Liberty* to *dictate* or declare what every man please to be the sence or letter of the *Law*; for then it should have a *Liberty* to *erre* and to *deceive*, by *imposing* that for a *Rule* of *Law*, which is not so. For *Consci-*

ence (in this Notion, that is, the *Synteresis*) is obliged to take direction from the *Light of Reason*, and the *Revelations* of God's Will, and from *Humane Laws* consonant thereto (for *such* Laws made by persons *set over us* in God's stead, must be obeyed *for the Lord's sake*;) if the Conscience directs *otherwise*, it is *erroneous*, and leads to Sin, and binds over to Damnation, till it be corrected, and become conformable to its Rule.

Nor has the Conscience any Liberty in the *Second Office*, in *reporting* Matters of *Fact*; for then it should have Liberty to *misinform* or *tell a lie*, in representing Matters of *Fact* otherwise than they are. Nor has Conscience any Liberty in the *Third Office*, in determining the *Case*; for then it should have Liberty to be an *unjust judge*, to absolve or Condemn; that is, to *pass Sentence* contrary to the *Evidence* and *Verdict*.

'Tis true an *evil* Conscience may, *now*, make use of many *shifts, tergiverses*, and *evasions*; but at the *Grand Assize*, (or time of Judgment) God will beat it off from all its *Subterfuges*, and *starting holes*, He will *rectifie* and *refine* it, and make it a *faithful Suffragan* to him in that exercise of his Jurisdiction. For then the *Synteresis*, (call'd sometimes *the inward man*) shall fully consent to the Law of God, that it is *Holy*, and *Just*, and *Good*. And for the *breach* of that Law (which is Matter of Fact) it will be a *thousand*

*sand witnesses.* And in the issue of the *Trial*, it will *subscribe* to the *Sentence* of the Judge, in a due acknowledgment of his *Justice*, laying with the Angel out of the Altar, *Even so Lord, God, Almighty, true and just are thy judgments.* Thus it will be at that great Day. And now, all the Liberty that a good Conscience has, or can pretend to, is a *freedom* from the *Power* of Satan, and the *Law* of Sin, from the *rigour* and *yoak* of *Moses* his Dispensation, to do our *duty* to God and Man, (to *work* or *forbear* working) without *hesitation* or *scruple*, according to the *Injunctions* or *Permissions* of the Gospel; The *measures* whereof we have already given some account of, (if I be not much mistaken) to a reasonable Satisfaction.

Here, if it be a *digression*, it is very pardonable, to take notice of a sort of *busie* men, who seem to carry on a *subtil* Project (and there are more than one o' foot) under this *disguise* (of Liberty of Conscience.)

They make love to *natural Religion*, choose her for their *Mistress*, and cry up her *Discipline* to so great a height, as if Christ and his Apostles came out of her *School*, and the *Moral* of the Gospel were to be taken from the *Philosophy* of the Heathens.

I know very well, we may borrow *Jewels* of the *Egyptians*, provided we do not turn them into *Idols*, or value them above the *Gospel-Pearl*, which is *truely Orient*. For the

Rom. 1.

\* See  
Dr. Lightf.  
1 Cor. 1.  
† Rom. 1.  
26 to 32.  
And Eph.  
4. 18, 19.

the Apostle tells us of the Heathens, that when they knew God, they did not glorifie him as God, That professing themselves to be wise, they became fools; for their foolish heart was darkned, and they changed the Glory of the uncorruptible God, not only into an Image made like to corruptible man, but also to birds and four-footed beasts, and creeping things; and worshipped and served the Creature more than the Creator: In their Theology, which was that wisdom which had God for the object \*, They knew not God; and generally their Morals were as Corrupt as their Divinity †. Hence the Apostle saith, After that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe, 1 Cor. 1. 21.

Yet this Natural Religion is laid down with much Art, and embellished with great Commendations as an immoveable foundation for Liberty of Conscience. And this Liberty of Conscience is, by several Engineers, set up to supplant the present Church of England. And this done, the Great Mysteries of our Faith, and the Institutions of the Gospel will with little difficulty, be depretiated at the first, and at last utterly evanuated and exploded. Then the Socinian System, or Model of Divinity will pass for Currant; and That by subtle Wits, will easily (by degrees) be reconcil'd to the Aleorani. And what will the issue be but this? Men, at the long run, will be at a

loss

loss for their Religion. They will see the *Holy Sacraments* laid aside, if not trampled under foot, as obsolete or Temporary Institutions: the *Mystery* of the Blessed *Trinity* accounted a vain Speculation of doting *Schoolmen*: the *Incarnation* of the Eternal Son of God, an incomprehensible and unaccountable thing, and an Omnipotent Redeemer, with his satisfaction and precious merits, but an useless imagination. And in fine what will all this amount to? Pious and Sober persons will in time, not only be awakened, but offended at it; and will think themselves highly concern'd also to search, (tho' it be among the much *Rubbish* of the Church of *Rome*) to find out the *Primitive Christianity*. This I confess will be the furthest way about; but it will advance the *Jesuits* design as certainly, as if it were accomplish'd by a shorter Method. Which would very well become the wisdom of our Governors to take into their most serious consideration.

But to return, Our great *Patrons* of Liberty, are wont to rely much upon that charge of the Apostle, *Gal. 5. 1. Stand fast in the Liberty, wherewith Christ hath made us free, and be not intangled again with the (or in a) yoke of bondage*. But what is that *Liberty* he writes of? He is writing unto Gentiles. And the *Gentile* world, (the creature) which the Apostle mentions, *Rom. 8. 21.* was to be delivered from the bondage of Corruption, à jugo & servitute corruptionis Peccaminosæ, from the

*Lightfoot.* the yoke and bondage of a peccaminous or sinful corruption, that is, from the Bondage of their lusts and depraved affections, (under which they lay so long inthral'd) into the noble Liberty of the Sons of God. This is a Liberty not of the brain, but of the heart: Freedom from the Power of Sin, to serve God, which is to reign; and that is the glorious Liberty of God's Children: I shall run the way of thy Commandments, when thou hast set my heart at Liberty, Psal. 119.

v. Joh. 1.  
12.

The Liberty the Apostle speaks of, is opposed to a yoke: but 'tis not to be understood of every yoke; for there is a yoke of Privilege as well as a yoke of bondage; such is Christ's yoke; and this yoke we are obliged to take upon us. (Mat. 11. 29, 30.) This yoke is his Law, (Mat. 28. 20.) which consists of Two Tables; and this yoke is made up of both. The Commands and Ordinances of the Civil Magistrate are a part of this yoke; and we must submit our necks to that, 1 Pet. 2. 13, 14. Rom. 13. 1. The Orders and Injunctions of the Church are another part of this yoke, and we must put our Necks under that too, or else we are to be look't upon as Publicans & Heathens. (Mat. 18. 17.) And that we may not be at a loss for the Church, our Saviour has committed the Keys thereof to certain Select Persons, that we may know who have the right and power to govern in his stead; And to their Discipline we are to submit, 1 Cor. 5.



4, 5. And Chap. 14. 40. This is a *yoak* which we must not *shake off*. Hebr. 13. 17, *Obeys them that have the Rule over you, and submit yourselves*: Mr. Calvin does not doubt at all but the Apostle speaks of the *Governours* of the Church; and he says, *He tells those Hebrews, that their ingratitude would bring those Governours grief and trouble, ut significet, to signifie, that we cannot be troublesome or disobedient to our Pastours, Sine propriæ salutis jacturâ, without the loss of our own Salvation.* And Gerhard is very full to the like purpose: The word signifies, *to submit themselves by a most exact and obsequious Subjection.* And he adds for all the Protestants of their Party, That there is none of them denys but *Bishops are to be obeyed in their Office*; and not only when they Preach the *Divine Law*, but when they press such *Ecclesiastical Constitutions* as are introduced for *order and decency.* And altho' these do not *immediately and of themselves*, bind the Conscience, yet in the *general* they do bind, by reason of that *general Precept*, to obey such as have *Rule* over us. And that this is not awhit against the *Liberty of Conscience*, we have Mr. Calvin's Suffrage, who thus sums up our Christian Liberty \*. *In summa, est libera servitus, & serva libertas*: Our Christianity is a free service, and a servile freedom. *Nam sicuti servos Dei esse nos Oportet, ut hoc bono fruamur*; for as we ought to be God's Servants, that we may enjoy this benefit, so

Modè-

Ad Hebr.  
13. 17.

Ad locum  
vid.

\* In 1 Ep.  
Petri. c. 2.  
v. 16.

Moderation is required in the use of it. After this manner (saith he) *liberæ quidem sunt conscientiæ*, our Consciences indeed are free, *sed hoc non obstat quin Deo serviamus*, qui etiam nos hominibus subicit; but notwithstanding this, we must serve God, who hath also made us subject unto Men: Thus Calvin. Thus much of *Christ's* yolk; which is not our *bondage*, but our *privilege*; and ought to be our *choyce* as it is our *duty*. The yolk of *Bondage* is two-fold, 1. That of *Moses's* Law: 2. That of *Satan's* Tyranny.

1. *Satan's* yolk; is a yolk of *Tyranny*: for He is the *Prince of the Power of the air*, the *spirit that worketh in the children of disobedience*, Eph. 2. 2. This yolk is made up of the *Pomps and Vanities* of the wicked world, the *Superstition and Idolatry* (with all the unclean and filthy practices which did attend them) where-with the Devil had *intbrall'd* the *Heathen world*. These *Galathians*, for a long time, had had their *Necks* under *this* yolk: but were now set at *liberty* by the light of the Gospel; yet were there a sort of *false Apostles*; who for their own ease & advantage, made it their business to *entangle* them in *another* yolk, which they had not been *accustom'd* to, the yolk of *Circumcision*, and the Law of *Moses*; and therefore he saith, *be not entangled again in a yolk of bondage*, quia si vos fideles jam circumcidimini, idem est quod ad Idola Converti; quibus antea serviebatis, saith Bruno;  
for

for if you, who are Believers should now be circumcised, 'tis the same thing as if you should be turned unto the Idols you served before. To iterum non eandem servitutis speciem sed simpliciter & generaliter iteratam servitutem significat, quasi dicat : Nolite iterum servire, ut pridem Idolis, ita nunc umbris & merolis Ceremoniis, saith G. Calixtus : " This word [Again] does " not signifie the same kind of bondage, but " simply and generally an iterated, or repeated bondage ; as if he had said, be not now " again in bondage, to shadows and burdensome Ceremonies, as you had been formerly to dumb Idols. You are actually freed from one heavy yoke, be not intangled in another ; be not insnared and inthrall'd, so as to seek your ease, your pardon, your salvation, in another, which is of no more validity to that effect, than the former, which Christ hath therefore equally freed you from : But what is all this to the Rites and Ceremonies of the Church of England ?

He that will undertake, from the Doctrine of St. Paul, to impeach the Practice of the Church of England, in commanding the observance of Rites and Ceremonies, and thereby restraining the use of our Christian Liberty in things indifferent, must make good these two Propositions.

1. That St. Paul has set up Christian Liberty above the Authority of the Church ; For in all things wherein the Church hath not interposed her Authority to determine our Practice, we have the use of our Christian Liberty as much and as fully as we can desire. But that St. Paul hath set up Christian Liber-

ty above the *Authority* of the Church can never be made good as long as the Epistles to the *Corinthians*, to *Timothy* & *Titus* are extant & held *Canonical*.

2. He must prove, That, in the use of those *Rites* and *Ceremonies*, which the *Dissenters* impugn, we do renounce our *Christianity*, & are *fallen* from *Grace*, That (therein) we have fellowship with *Devils*, and that *Christ* shall profit us nothing, but we must eternally perish in our practice: For those things which the *Apostle* inveighs against, He forbids upon this account, as is most evident from all those *Texts* of *Scripture*; wherein he does *professedly* and *peremptorily* handle this Matter \*. But I do challenge the *Prudence* and *Justice* as well as the *Charity* of him who dares say, if you wear a *Surplice*, if you sign with the *Cross*, if ye kneel at the *Sacrament*, ye renounce your *Christianity*, and are *fallen* from *Grace*; ye have fellowship with *Devils*, and *Christ* shall profit you nothing, but ye must eternally perish in that Practice.

\* Col. 2.

8, 18.

Gal. 4. 11.

C. c. 2, 4.

1 Cor. 10.

20, 21.

Rom. 14.

15, 20.

To conclude this *Section*, I must put the *Dissenting Brethren* in mind, That the charge or *injunction* they insist upon (*Gal. 5. 1.*) was not written against the Church, but against a *Superstitious Faction*, which opposed *Apostolical Authority*. And if they look upon the *Superstition* and *Tyranny* of the Church of *Rome* as a *yoak* of *bondage*, then, by a *Parity* of *Reason*, They are highly concern'd in the charge upon that account. For they do oppose that very *Authority* by which *Christ* hath (once) made them free from that *yoak*. Which *Authority* doth still, with the like *Zeal* and *Courage*, call upon them also, to stand fast in that *Liberty*: But if they will continue to give the *Emissaries* of that Church advantage, by their unreasonable *Separations*, to creep into their *Conventicles*, and make *Proselytes* with them, (which I can see no way to be avoided, but by their *Cordial* return to the *Communion* of the Church of *England*) the *Scandal* and *burden* must lye at their doors, if we be again entangled.

The

## The Dissenters Fourth Section.

“**T**hey plead, that they ought not to hazard their Souls in one Congregation, if they may more hopefully secure them in another; for that their Souls are their greatest concernment in this World and the next: Now say they, there’s no question but men preach such as they print with publick allowance; and therefore they ought to provide better for their Souls elsewhere. Especially they say, That the Doctrine of Justification is Articulus stantis vel cadentis Ecclesiae, an Article with which the Church falls or stands: This Article say they, in the Parish where we live is quite demolisht by the Doctrine of Justification by Works; we are bound therefore to provide for our safety and depart; and when we are once out, we will advise upon another Church, not which is tolerable, but which is most eligible, and in all things neereſt the word.

### The Answer.

That the Soul is a very pretious thing, whether we look into its Creation and Original, or into the Purchase and Redemption

M

demption of it, we do readily acknowledge. We should not hazard it; for 'twas God's great care, and should be ours. But we must take heed, (and we have a *Proverb* to admonish us,) that we do not leap out of the *Frying-pan* into the *Fire*. For in this Case of *Seperation*, we may fitly ask the Question. *What Authority have you for it, and and who gave you that Authority?* Whatever your *Corner-stone* be, we question whether your new erected Church will be built upon the *Foundation of the Prophets and Apostles*. Yet upon second thoughts, we find you have something to say out of *Scripture* for your practice. For we find you 1 *John* 19. *They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but they went out that they might be made manifest, that they were not all of us.* We find you again, *Acts* 20. 30. *Also of your own selves shall men arise, speaking perverse things to draw Disciples after them.* And we find *Predecessors* of yours, 2 *Cor.* 11, 13. and part of your *Character*, at least, is to be seen in *St. Jude's Epistle*, *Psal.* 19. *These be they who separate themselves; and whether Diotrophes was not the President of the New Colledge, you should do well to consider; for he had an aspiring spirit, and was imperious, and (as our Author ob-*  
serves.

serves of him) *his fingers itch't to be tampering*; for he loved to have the preeminence and set himself to oppose Order and Apostolical Authority. P. 150.

But there's little satisfaction in following such examples: That Schism is a work of the *Flesh*, and excludes such as are guilty of it, from the Kingdom of Heaven, is the express Doctrine of the Apostle (*Gal. 5. 20. \**) 'Tis one of his Rules 2 Cor. 7. 24. *Wherein a Man is called to the profession of Christianity* (whether in a state of *Servitude*, or *freedom*) *therein to abide* (so as he may abide the *Servant of God*.) If my *Christian Liberty* dos not warrant, or allow me, to desert the service of Man (to whom I am antecedently engaged) much less the service of the Church, into whose *Communion* I was baptized; and under whose *Jurisdiction* I was bred and born. *Quo pax & concordia Undique Constat inter Christianos homines, quædam dissimulanda sunt; quædam ferenda; quædam benignius interpretanda*, Saith the Learned *De la Cerda*: That Peace and Concord may be kept on every side among Christians, some things are to be dissimbled, some things to be tollerated, and some things to be favourably interpreted. Where there is nothing injoy'n'd to the *peril* of our Souls, or the *impeachment* of our Salvation, we are oblig'd to keep the *Unity of the Spirit in the*

\*Voces synonymas, Synodias, Episcop. 1 P. Disp. 16. Thel. 2

Ad Rom. 14. n. 2. P. 105.

† Cap. 24.  
Thes. 10.  
p. 152.

\* 1 Part.  
Disp. 16.  
Thes. 10.  
&c.

Vindic. of  
Liturgies  
Pag. 21.

*bond of peace, not to break the Communion of the Church, but to observe the Orders and Decorum practised in it. 'Tis the Faith, which the Learned Zanchy profess'd and published, when he was 70 years of Age, in the name of himself and Family; † Tho Defects and Errors are never to be dissembled, yet Peace and Communion is to be held with all Societies, as the true Churches of Christ, in which the Foundation and Sum of Apostolical Doctrine is retained, and no manifest Idolatry admitted. Episcopius \* (who was no great admirer of Rites and Ceremonies) says there can be no just cause of separation from the Church, but what separates from Christ, from God's Paternal favour and the Kingdom of Heaven. And seeing there can no such thing be charged upon this Church, 'tis undoubtedly Schism to separate from her Communion. Hence the very worthy Dr. Falkner makes this solemn asseveration: I account my self to have as plain evidence from the Laws of God and the constitution of the Christian Church, that Schism and unnecessary separation is a sin, in the breach of Christian unity, as that Adultery is a sin in breaking the bond of Wedlock. And I account my self to be as certain, that if ever there was any unwarrantable separation, from any known Church since the Apostles time,*  
the



the separation from the Church of England is really such: Since our Church is truly as free from any just exceptions in its Constitution, Doctrine and Worship, as any other since that time, either was, or is. Thus that worthy Author.

“ But these Dissenters do alledge, That  
“ the Doctrine of Justification, is Articulus Stantis vel Cadentis Ecclesiae: an  
“ Article with which the Church falls or  
“ stands. And that in the Parish where they (or some of them) live, this Article is quite demolisht by the Doctrine of Justification by Works. But I must tell them that one Error broacht in one Parish ought not to make them desert the whole Established Church. That Error, tho grievous, cannot be deadly to them, that have all necessary truth laid before them, if they do cordially embrace and profess the same. The Error is only his, who, through the weakness of his Judgment, cannot discern that the necessary truth is not overthrown by it.

But because they alledge a Print and publick allowance, this reflects upon Authority and our Governors; and therefore the Charge requires a more strict and punctual examination. And here we must premise.

That Justification without Christ's Merits and Mediation, or without Faith in his

Blood, dissolves the Church of Christ, because there is salvation in no other. (Act. 4. 12.) The Christian Church is built upon the Foundation of the Prophets and Apostles, Jesus Christ himself being the chief Corner-Stone. (Eph. 2. 20.) and other foundation can no man lay, then that is laid, which is Jesus Christ. (1 Cor. 3. 11.) *Fides est Caput & initium Christianismi*, saith St. Austin. \* Into this Olive-tree, we are ingrafted and stand by Faith: The Jews were broken off † through unbelief.

\* Ep. 105.

† Rom. 11.

But in Justification, we find several persons concerned: There is something attributed to God: Something to Christ, and something to Man himself.

1. God is lookt upon as the Author and Efficient, for who can forgive sins but God only? I have blotted out, as a thick Cloud, thy transgressions, Isai. 44. 22. and Rom. 8. 33. Who shall lay any thing to the charge of God's Elect? It is God that justifieth.

2. There is something attributed to Christ. We are to look upon him, as the Meritorious Cause and Procurer of it. He is said therefore to have loved us & to have washed us from our sins in his own Blood. (Apoc. 1. 5.) for by him we have received the Atonement, (Rom. 5. 11.) and for his sake  
God

God hath forgiven us. (*Ephesians 4. ult.*)

3. There is something attributed unto *Man*: He is the *subject* of this great benefit, and some *qualification* is required in him towards his own justification. *Christ* is set forth to be a *Propitiation*, (but it is) through *faith* in his *Blood*: tho we are said also to be *justified freely by God's grace*. See *Rom. 3. 24, 25.* And with the heart man believeth unto righteousness (*Rom. 10. 10.*) and to the saving of his Soul. (*Heb. 10. ult.*) 'Tis out of controversy, on all sides, that *Believers* are justified freely through God's mercy, and that Believers are justified for the *Merits of Jesus Christ*. All the matter of Question amongst sober men is this, *Whether in our justification, Faith be our own Act, whether considered as our Act, and as a lively Act, and fruitful of good works.*

As we own no other *Author* of our justification but God, no other *Merits* but Christ, so likewise do we acknowledge no other *Condition* but *Faith*. But that is not a *dead Faith*, for St. *James* tells us flatly, that's *unprofitable*. (*Jam. 2.*) This Faith must be an *Evangelical Faith*, which though the Holy Ghost, makes a *Change*; not only in our *Relations*, but in our *Habitude*, in our Hearts and Practice. (*Act. 15. 9.*) He that pretends to remission of sin

*An Impartial Inquisition,*

before repentance, may with as much reason pretend to a *Pardon* (as some do) before he is *guilty*. We must not confound the *Condition* with the *Cause* either *Efficient* or *Meritorious*. The *presence* of some disposition may be requisite as a *qualification* in the person to be justified, and yet have no *efficiency* into his justification. I think it is agreed among all Men *learned* and *sober* minded, That 'tis a *lively Faith*, which is the *Condition* of our Justification. And if we be agreed in *this*, to wrangle about Notions, *Que & Quâ*, is not of so great importance as to study to be *quiet*, and to follow the things which make for peace, and the things whereby we may edify one another.

'Tis true *Sr. Paul* (in the matter of justification) does exclude *the works of the Law*. (*Rom. 3. 28.*) But there are *works of Faith*. (*1 Thes. 1. 3.*) Are they excluded too? *By what Law?* The Apostle prays, That the *work of Faith may be fulfilled*. *2 Thes. 1. 11.* To say we, are justified by the *efficiency* of these works of Faith, That's against God's *Prerogative*: To say we are justified by the *merit* of them, that is against *Christ's Mediation*: But will you deny the *Presence* and *Concomitancy* of them, to attend, to evidence and to attest our justification? If it be Faith *only*, yet it is not Faith *alone*; of all qualifications

ons (which the Gospel requires) Faith must have the respect of *Sovereign*; but it stands not with her Enemies to be *solitary*.

Faith therefore may be considered in a double Capacity. (1.) *Receptive*, as she has the Office of a *Receiver*. (2.) *Redditive*, \* as she has the Office of a *Dispenser*.

\* V. Perkins Case of Consc. B. 2. Ch. 12. Ans. to 1. Q. P. 87. 1. R.

In the first capacity she justifies the person, in the second she justifies her self, as some distinguish. But in this last sense, Mr. Perkins makes it the way and means to life. Eternal.

1. As a *Receiver*, (so taken *Joh. 1. 12.*) she receives Christ in all his *Capacities* and *Offices*, as a *King*, as a *Priest*, as a *Prophet*, in his state of *Humiliation*, in his state of *Exaltation*. In this *Habitude* or *Capacity*, to believe in Christ is the most *Natural act* of Faith, her *Elicite Act*, and as much a *work*, as is the *Elicite Act* of *Hope*, or *Love*, or of any other *Virtue*. The People ask (*Joh. 6. 28.*) *What shall we do, that we might work the work of God?* Our blessed Saviour Answers: *This is the work of God*, (the work commanded by God (*1 John 3. 23.*) but to be performed by you) *That ye believe on him whom he hath sent.* 'Tis Mans Duty at Gods Command, and by his Assistance.

\* Cal 5. 6.

2. Take Faith *Redditive* in the Capacity of a *Dispenser* so it is much more a *work* \*, and the *Mistress* of it: for so she disburses all her *Talents*; and she sets all other virtues a *work*, and so pays *homage* to Christ in all *Capacities*. As he is a *Prophet*,

phet, so he hears his *Voice*, and own's his *Doctrine*; as he is a *Priest*, so he *trusts* to his *Atonement* and *relies* upon his *Merits* and *Mediation*; as he is a *King*, so he *obey's* his *Laws*, and *observes* his *Institutions*; he *renders* up the *whole* Man to the *dispose* of his *Redeemer*, and makes him *resolve* with *full purpose of heart* to *cleave* unto the *Lord*, and to submit to all his *Commands* and *Impositions*. Take *Faith* therefore in the *whole habitude* and *capacity* of it, and (for a *qualification* to justification and life) I may say, 'tis *all in all*: It comprehends (the sense of the word is so large) the *whole Principle of Grace*, and all the *Effluxes* and *Egressions* of it. This Dr. Owen does acknowledge; for speaking of *Habitual Grace*, which dwels in us and makes it abode with us, He saith thus, [*This, according to the distinct faculties of our Souls wherein it is, or the distinct Objects about which it is exercised, receiveth various Appellations; being indeed all but one New Principle of life. In the Understanding, it is Light, in the Will, Obedience in the Affections, Love; in all Faith.*] He that desires to be fully satisfied in this point let him consult, the Learned and Judicious Divine, Mr. *Thomas Hotchkiss's*, \* in his *Second Part* of a *Discourse of Imputed Righteousness*. Chap. 28. and especially the 29th. where he treats hereof solidly and perspicuously. St.

Of Communion  
with God  
pag. 196.

\* He has  
also another  
part ready  
which deserves  
to be made  
publick.

St. James gives us a double instance or example of Justification by works, *Abraham and Rahab*; and concludes with a kind of demonstration, thereupon, *ye see then how that by works a man is justified, and not by Faith only.* (*Jam.2.21. to the end.*)

We must not therefore deny the Proposition in every sense; For it is more modest to throw that *Epistle* quite out of the *Canon* as *Luther* did, then to question the truth of this Doctrine in it. But does not St. Paul contradict St. James? No, in no wise.

For in *Christ Jesus* (he tells us) *neither Circumcision availeth any thing, nor Uncircumcision,* (and these two divided the whole World) *but Faith which worketh by love,* \* (*Gal.5.6.*) if nothing but Faith,

*which worketh by love,* then no dead, nor idle, no other kind of Faith: and if not avail to any thing, then not to our Justification. And 'tis the Observation of P.

*Martyr, Talem semper Apostolus describit fidem, cum de justificatione agit, quæ necessario Confessionem, & opera bona habeat Conjuncta:* "Where the Apostle treats of

"Justification, he always describes such a Faith, as has Confession and Good-works

"necessarily joyn'd with it. And *Calvin* upon the same Text tells us, That the Apostle notes there, *which is the true Faith,* from which this fruit (of Justification) flows, lest any man should pretend to an

empty

\* St. Paul does there discourse expressly of Justification. see *Gal.5.4,5, 6.* *Ad Rom. 10. 10.* p.453.

*Ad Rom. 10. 10.*

*empty title of Faith instead of it; For (the true Faith) ought so to affect the heart with the glory of God, that the flame may break out and appear openly. And a little after, Caterum viderint quid respondeant Paulo; qui nobis hodie imaginariam quandam fidem fastuose jactant, quæ secreto cordis Contenta Confessione oris veluti re supervacaneâ & inani supersedeat. Nimis enim Nugatorium est, asserere ignem esse ubi Nihil sit Flammæ neque Caloris:*

Mr. Calvin

“Let them consider what they can Answer to St. Paul, who at this time do proudly boast of a certain *imaginary*, Faith, which being contained *secretly* in the heart, *Supersedes* Confession (and all good works) as *vain* and *needless* things, For it is too grossly *Nugatory* and trifling to affirm there is a fire there, where there is neither *heat* nor *flame*. In the Doctrine of Justification let these *Dissenters* take *Faith* in the general Gospel-sense, or in the sense now mentioned from Dr. Owen, and there will be no *Dispute*, much less *Offence* about this Article.

But there are very Learned men, who return this Objection upon (at least some of) these *Dissenters*; who overthrowing the *remission of sins*, do utterly *demolish* (as our Author words it) the *Article of justification*, as well by *Faith as by Works*, and the *necessity of New obedience*. For

if



if the *satisfaction* and *death* of *Christ*, were suffered and made *in our stead*, and *formally* made *ours*, they do certainly *expiate all our sins*, and free us from *all guilt* as well of *Omission* as of *Commission*. And upon this account being made, not only *innocent* (as free from all *Commissions*) but also *actually just*, (as *omitting* no part of our bounden duty) we have no need of *Pardon* or *Remission*; because here remains no sin to be remitted. And then we have *Christ's Obedience* and *Merits* for a *surplusage*, and consequently have no need of *Repentance* or *New obedience*; but a fair title to eternal life, upon *Christ's* account without them. So that this *Authors* Argument turns clearly upon themselves. For they who take away the *necessity* of remission of sins, do *demolish* the Article of *Justification*: But these *Dissenters* (or a *Sect* of them) do take away the *necessity* of remission, therefore they do *demolish* the Article of *Justification*; which consists in remission. *Rom.* 3.7,8. *Eph.* 4 ult. *Colos.* 1. 14.

We appeal therefore to all Protestant Churches to judge how well they *provide for their safety by departing* from our *Communion*. Yet *depart* they will; and (as this their *Advocate* saith) *when they are once out, they will advise upon another Church, not which is tolerable, but which*

*is most eligible, and in all things nearest the word.*

\* Ad He-  
brzos. c.  
10. 24.

But suppose you mistake the word? 'Tis possible men may think themselves nearest, when indeed they are furthest off from it; for you dare not pretend to be infallible. 'Tis Calvin's \* Observation, *Tanta est fere in omnibus Morositas--*. "There is among men such Morosity, Envy, contempt of others, and such an immoderate esteem of themselves, that were it lawful, every man would erect a Church to himself; because he finds (in his own disposition) some difficulty to accommodate himself to the Manners of others.

\* See the confidence of Corah and his confederates Num. 16. 3. and such as follow their pernicious ways Ep. Jude v. 11.  
\* Ad locum.

\* Ad loc.

Some thought themselves as near the Mark certainly, as these Dissenters; \* so near that they took upon them to controul the Orders (about matters of Indifference and Decorum) of the great Apostle; and tis worth our Observation to take notice how severely he checks them for it; 1 Cor. 14. 36. *What? Came the word of God out from you? Or came it unto you only? Objurgatio asperior*, Calvin \* calls it, *a sharp objurgation or chiding: but no more than what was needfull, to abate and blunt the pride of those Corinthians, who studying nothing but themselves, would defer, (or allow) nothing to the primary Churches from whom they had received the Gospel: But carried themselves (saith D. Dicson \*)*

as if they had been the *only Christians* (in the World) to whom the *Apostles* had been sent, and to whom alone it did belong to judge of matters of Order and Decency in the Church. The Apostle therefore does justly expostulate with them; *Are you the prime and only Christians?* No, you are not; there are other Churches besides yours, and of more Antiquity. It is not meet therefore, that you should despise them, their Customs, and practice, to do all things according to your own Way, Mode and Arbitrement. Thus the Learned Calixtus.\*

\* Calixtus  
ad locum.

To separate from any Church of an Apostolical Constitution, (which cannot be justly charged with Heresy, Idolatry, or the practice of any deadly sin, with allowance or without controul,) as from a body full of Wens and Ulcers to the great scandal, of many of that Communion, is undoubtedly Schism. For the Church (and such a Church) is undoubtedly the Spouse of Christ; Who gave himself for it, that he might sanctify and cleanse it with the washing of water by the word: That he might present it to himself a glorious Church not having spot or wrinkle, or any such thing, but that it might be holy and without blemish: This is the end of Christ's dispensation, tho not accomplisht to perfection till she comes to Heaven. The mean while, if she

Ep. 5. 25,  
26.

Preface to  
Mr. Hatch-  
ki's his  
exercita-  
tion of the  
forgiveness  
of sins.

lie be *chaste* and *loyal*, he does *embrace* and *cherish* her, not give her a *bill* of *divorce* for *little* faults and *curable* *infirmities*; no more must we: Mr. Baxter himself could once tell the World, [ *I confess, I have no great zeal to confine the Church to the party that I best like, nor to shut Christ out of all other Societies, and coop him up to the Congregations of those few, that say to all the rest of the Church, Stand by, we are more holy than you.*

He therefore that separates from, *such an Orthodox Church*, out of a *real* intent to be take himself to another, which he thinks more *pure*, he ought, to be very sure that it is so, (and not to stand in need to advise about it, whether it be or no) and he ought also to observe these *two* rules.

(1.) That he do not profess a *total* separation from it, much less to do it with *reproach*, as if it were not a *Member* of Christ's Body; for that will *defame* the *Spouse* of Christ, of whose *honour* and *safety* Christ is very tender and jealous.

(2.) That he does it so, as may give no *scandal* to those truly *pious*, tho' but *weak* ones, of that Communion which he deserts. *Solius enim puritatis Majoris amor tanti fieri non debet, quanti unius fratris infirmi Scandalum atque Offensio:* For

\* (When he may be personally as pure as he please) ought not-

the love only of greater Purity \* ought not to be so much regarded, as the scandal and

and offence of one such weak Brother, when by such a breach of concord he gives scandal also to his Superiors, and by that means may hinder that Reformation, which in due time (if need were) his sober carriage and example might promote in that Communion. Hereupon the Apostle exhorts, (Heb. 10. 24, 25.) Let us consider one another, to (whet and) provoke unto love and to good works. Not forsaking the assembling our selves together—— but exhorting one another. He that forsakes the Church, whether it be out of a damnable neglect, or the fear of persecutson, or a perswasion of greater perfection, falls soon into Schism and Apostacy; and cannot perform that duty of Charity, which he is obliged to by his Christianity. *Vult Deus adorari, & nos in verâ congregari charitate*, saith Oecolampadius, \* \* In Dan. 6. 11.  
 “God will be worshipped, and will have  
 “us to be assembled in true charity: *Qui ab Ecclesia Dei se scindit, non orat versus Hierusalem, quando quidem illam non cupit reparatam, a qua ipse seperatur*: “He  
 “that cuts himself off from the Church,  
 “does not pray with his face towards Je-  
 “rusalem (as the Prophet Daniel did;) because he does not desire that (the Church) should be repaired from which he is seperated. Thus Oecolampadius.

Vid Gr-  
 hard. ad  
 Heb. 10. v.  
 24.

Confutati-  
on of Dr.  
Lewis Mou-  
lins Dissen-  
tation in  
the Epistle  
Dedicato-  
ry.

These *Dissenters* may reform and purify the Church ( they are to *advise about* ) till they leave it *naked*, not only of *Rites* and *Ceremonies*, but also of useful *Truth*, *federal Conditions* and *holy Duties*, as others have done, and do still to this day. Here Mr. *Baxter* shall vouch for me, and I will instance in the great *Article* of *Justification*, - He charges ( not a small party ) with *misunderstanding of the nature and use of Christ's Death and Obedience*, ( as he says ) "*thinking that* Christ obeyed or satisfied by suffering, or both, as in our persons, so that the Law takes it to all ends and uses, as done by us our selves as when a man payeth his debt by his Delegate: *This opinion* ( saith he ) *if I understand it, blots out Law and Gospel at one dash.* And he adds a little after, *That from that Doctrine this opinion follows.* That, *we are justified before we believe, nay before we sin, nay before we are born, nay that it is an immanent Act in God, ( and therefore eternal ) and that Infidels are justified as Infidels.* And a little after he says, *The beginning of these mens misery is usually pride of their supposed graces,* This leads them first to a seperation from their Brethren, and contempt of their Guides next to Anabaptistry, and at last they turn *Antinomians* and *Libertines*, and are given up to

" a

"*a Spirit of Madness.* As Luther † ob-  
serv'd in his time, *eo feruntur Spiritu Sa-*  
*tana, ut rideant doceri a nobis fidem &*  
*charitatem*: They are carried with such a  
Spirit of Satan, that they deride we should  
teach them Faith and Charity. But to re-  
turn to Mr. Baxter, who goes on thus, This was  
printed  
1654.  
[When men will so horribly abuse th<sup>se</sup> on of  
God, as to make him a friend to sin, who  
hath done and suffered so much to destroy it,  
and to make his blood the chiefest defen-  
sative of transgression, and the price of a  
Lawless and Licentious life, which was  
shed to demonstrate God's hatred of sin, and  
to purge the Souls of men from its power  
and pollution, &c. It's no wonder then (as  
he concludes) if God bears no longer, but  
do appear against them, from Heaven, Ex-  
communicate them, and deliver them up to  
Satan the Spirit of Delusion. It appears  
by the Confutation of that Physician, that  
Mr. Baxter thought, Dr. Lewis Moulin,  
had taken too strong a Dose of that pernicious  
Doctrine. And he tells us further, Ibid.  
that my Lord Brooks made this the Basis  
of all their Vanity, Pride and Insolence.  
They have the Spirit, and so know more  
than all the Learned, Pious, Godly men in  
the World. They have the Spirit they can-  
not sin, they cannot err. — Adultery  
is but an Act of the Flesh, but they are all  
Spirit and no Flesh. — In this case,

*An Impartial Inquisition,*

*if they be Traitors heady, highminded, &c. Who will wonder? What may they not be carried up to by the imagination of the Spirit? That Lord (as Mr. Baxter cites him) goes on with their Character and concludes: How can these (things) be spoken of Arminians, Socinians, or our Prelates?*

*These Dissenters should resolve the World whether these be the more eligible, or only the tolerable party, they communicate with, in their separation from the Church of England. But because they Appeal to the word, to the word let them go: That word tells us of Prelates, and refers us to their Authority, and sets forth their Faith and Practice for our Pattern. Heb. 13. 7. 17. It tells us also of false Apostles, deceitful workers, transforming themselves into the Apostles of Christ, 2 Cor.*

*11. 13, 14, 15.*

*But it charges us not to follow their pernicious ways. And so I leave them.*



The Dissenters Fifth Section.

**T**hey plead, that ther's no Obligation upon them to own the Churches Power to impose New Terms of Communion, unless the Church can prove her Power from Christ; It's not for them to disprove it, it lies upon her to prove it, and to prove it substantially too, or else it will be hard to prove it their duty to own it.

The Answer:

1. That Power, which the Church had from the Apostles she had from Christ; for the Apostles (as was proved above) had the mind of Christ; if they did not deliver what they had received, they were *unfaithful*; And if they were unfaithful in *this*, they might be unfaithful in *all the rest*; and so our whole Christianity will be call'd in question.

2. The Church hath not only made her Claim to a Power, but has bin in *actual* Possession of it for more than 1600. years without interruption. That Plea is enough, for Her to keep possession; and many Rules of Law will Justify her in it, (1.) *Melior est conditio possidentis*, He that is in possession has the best Title, and (2.) *Cum Par-*

*tium Jura sunt obscura, favendum est Reo:* When the Rights of the Parties Litigant or Contesting are *obscure* and *doubtful*, we are to favour the *Defendant*; that is; the *Party*, whom the *Actor* or *Accuser* desires and labours to thrust out of Possession, or lay a *Guilt* upon. And the Law says further *in dubio favendum est Superiori imperanti*; in *doubtful Cases* we are to favour the Commands of our *Superiors*.

That the Church is not *Bona Fidei Possessor*, and comes not *honestly* by her *Title* and *Possession* of this Power, cannot by the *Rules* of Law or Equity be determined by the *Melius Inquirendum* of an *Adversary*. The *Actor*, *Aggressor* or *Plaintiff* must bring his *Writ* of *Ejectment* to try the *Title*; and (if these *Dissenters* have not yet been sufficiently *bafled* in this attempt) let them at last offer us *substantial* Proofs to this effect, and I dare promise them (we shall not follow the example of this *Author*) we will not be *scurrilous*, not *droll* or *quibble* upon him, about a *substantial* proof of *circumstantial* matters.

3. This *Power* is not pretended to be such a *plenitude* of Power as *they* claim in the Church of *Rome*, not a Power to all *intents* and *purposes*: No, not a Power to make any *new Articles* of *Faith*; or institute any *new Sacraments*, or *parts* of *Divine Worship*: But only to make *Orders* touching

touching *Circumstances, Rites and Ceremonies* in the publick performance of God's service; and the *Administration* of *Discipline* amongst the Members of the Church.

To me it is incredible that Almighty God should appoint an Order of men to be the *Guides* \* of Souls and the *Stewards* of \* *Heb. 13.* *his Divine Mysteries*, and the *means* to *17.* bring them to Eternal bliss; and yet not intrust them with *sufficient Power* for the *due and worthy Administration* of that Office. 'Tis the great charge laid upon Bishops to feed the flock of Christ, (*Act. 20. 28.*) And, in *Scripture-sense*, this is to be done not only, by *Preaching* the Gospel, but also by *wholsome Laws and Discipline*. Some *means* they must have to accomplish this end, which can be no other then a *Legislative Power*. And this is evident from *Matt. 16. 19. What ever ye bind on Earth, &c.* Which is understood not only of *Ab-solution*, but of *Excommunication*, and inflicting *Censures*. \* And in those words of the Synod, *Act. 15. 28. It seemed good to the Holy Ghost and to us to lay upon you no other burden than these necessary things.* Hence it is manifest that the Apostles imposed a *Law* upon *Believers*, which they were obliged to observe; else, they would never have called *those things necessary* and a *burden*. And why did our blessed Lord esta-

\* Vide  
Mat. 18.  
17.

lish *Superiority* and *Subordination* in his Church, some Persons to *Govern*, and others to *Obey*; but to keep good *Order* and prevent *Confusion*; and this is no less needful in *ours*, then it was in the *Apostles* times; This *Power* therefore is to be continued in the Church to the *Worlds* end. *Matthew* 28.

For a full and clear *Demonstration* hereof, These several particulars have been proved in some other Papers.

1. *That Christ and his Apostles intended Unity, and to obtain and preserve that Unity, They enjoyn'd Order and Uniformity in Churches.*

The late  
Proposal  
of Union  
reviewed  
and rectifi-  
ed. p. 3. 4.

2. *That the Apostles at their first preaching of the Gospel did not presently establish that Order, which the state of the Church did afterwards require.*

3. *That the Apostles expected such a settlement should be made, by such as were entrusted with the Government of the Church.*

4. *That they gave certain general Rules or Canons to direct the Governours of the Church in making such establishments.*

5. *That they left it to the Judgment and prudence of Church-Governours to determine the particulars to be established in such cases.*

Now let us lay these Principles together.

1. That

1. That the *solemn Worship and Service* of God cannot be performed without *some Rites and Ceremonies*, \* as was observed above from *Zanchy, Rungius*, and others

\* Without some Ceremonies it is not possible to keep any Order, or quiet Discipline in the Church. Of Ceremonies before the Common Prayer, &c. vid.

2. That *these* Rites and Ceremonies are to be observed according to the Rules of *Decency and Order*.

And 3. That *these* Rules are to be adjudged and determined by such as are *invested* with Authority to that effect; From hence it will follow unavoidably, that all *Subjects and Members* of the Church are obliged to *obey* such *Laws and Establishments*. For 'tis most certain, where some are impower'd to *Command*, others are injoynd to obey; else the *Power* given to *Superiors* were *Nugatory*, and given to no effect.

Whereas they mention [*New Terms of Communion* : ] I confess the word *New*, to my self is somewhat *scandalous* : I am no lover of *Innovations in Religion*; tho the *Addition of Collects and Forms of Prayer*, upon *emergent* occasions is both frequent and very usefull; and *alterations* are allowable too, when the change is of *importance*, and does not argue *Levity*, or give *scandal*. As to [*Terms of Communion*, ] the expression may be *equivocal*. For my part I would have nothing establish'd in the Church of God, but what has, at least, *general*

*general Rules and Directions* in Holy Scripture, and a *just Authority*, to warrant it. And this has been very carefully observed in all the *Rites and Ceremonies* establisht in this Church of *England*.

For any man to imagine, that *these* things make a *new worship*, is a very great mistake. Any thing added to *Divine Institutions* as *essential*, or *substantial*, and simply *necessary*, does change the *worship*, saith *Zanchy* and makes it *another*. But what are added, yet only as things *indifferent*, *Propter Ordinem*, *Propter Decorum*, & *ad edificationem*; ea *substantiam Sacramentorum*, edque cultum non *Mutarunt*: Such things added for *Order*, for *Decency* and to *edification*, they change not the *substance* of the Sacraments (for example) nor the *nature* of the *worship*.

Now (if I understand what he means by his *Terms of Communion*,) I argue thus.

She that has a *Power* to appoint *Rites* and *Ceremonies* for *edification*, *Decency* and *Order*, she hath a *Power* to impose *Terms of Communion*: But the Church has a *Power* to appoint *Rites* and *Ceremonies* for *edification*, *Decency* and *Order*. Therefore the Church hath *Power* to impose *Terms of Communion*.

Besides the *Proofs* already produced, is not this evident in the *Practice* of all Churches? Are the *Terms of Communion*

nume.

De Re-  
dempt.  
Lib. I. c. 36.  
p. 447. 1.  
edit. Neo-  
stad Pala-  
tin. In una  
fide nihil  
Officit Ec-  
clesiæ  
Sanctæ  
consuetudo  
diversa.  
Grigor.

numerically *the same* in the Greek and Latin Churches? If we look into the constitution of the several Protestant Churches shall we not find *variety of Customs, Rites and Ceremonies* among them? This *Discord* we cannot but observe in the *Harmony of Confessions*; whether we examine *Cambridge Edition of 1586. or Geneva Edition, 1654.* and the Church of England declares her self in these words: *We think it convenient, that every Countrey should use such Ceremonies as they shall think best, to the setting forth of God's honour and glory, and to the reducing of the People to a most perfect and godly living without Error or Superstition.* Are the *Terms of Communion* the same among the *Lutherans and Calvinists*? The *Lutherans* reckon these things in the *Catalogue of things indifferent.*

Of Ceremonies before the Common Prayer.

David Rungius ex Epist. Ad Roman Discut. 16. p. 324.

1. To place *Historical Images, (or pictures)* in the Church for Ornament, and *Commonefaction.*

2. To use *Stone-tables (which they commonly call Altars)* in the Administration of the Lords Supper.

3. To adapt a peculiar kind of Garment to the Minister in his publick administration of the holy Office.

4. In the Administration of the Eucharist, either to break and divide little Cakes or Wafers, or else to make use of single small ones, fit for distribution.

5. In

5. *In Baptism to use the Lessons of exorcismes, and the sign of the Cross.*

6. *To sing the Sacred Hymns, either in the German or Latin tongue, with the voice, or Musical Instruments.*

*Hæc & Similia, &c.* These and such like things, they who teach, that they are simply necessary to be retained, or necessarily to be abolished, they do offer violence to Christian liberty on both sides, and are to be avoided as False-teachers, desirous to inthrall us in the Yoake of humane Traditions.

Notwithstanding this their Declaration, we cannot be admitted to their *Communion* unless we submit to the *Terms* of their establishment. And is not the case the same among the *Presbyterians*? Why were the *Directory*, the *Ordinance for Ordination of Ministers*, the *form of Church-government* for England and Ireland, Their *Confession of Faith*, and their *advise for Catechisms*; were not all these designs to be imposed as *Terms of Communion*? And I am sure they were *new* ones; never heard of in the World, till the years 1645. 47, and 48. and (as, I remember) before the year 1650. They were quite out of request, and laid in the dust. And have not the *Independents* their peculiar *Terms of Communion* too? And are not these *new* likewise? The *Synod of Charenton* 1644. takes notice of their Er-

ror

And what was the Worcester-shire Agreement? Were there no Terms of Communion in it?



ror, that they teach, *Unamquamque Ecclesiam suis propriis Legibus ita gubernari debere, &c.* That every Church ought so to be governed by its own Laws, that, in matters Ecclesiastical, it be subject to no other, nor depend upon any other, nor is it bound to acknowledge the Authority of any Conference or Synods, in reference to its own Government and Administration. Of which Error that Synod of Charenton gives this Sentence, *Esse hanc sectam tam Reipublicæ, quam Ecclesiæ perniciosam; absurdis quibuscunque insanisque Commentis viam aperire; omnes iis mendendi rationes tollere; ac si illi sententiæ locus esset, Posse tot Religiones fingi, quot Paræciæ privativè Conventus forent:* "That is, this Sect is pernicious both to Church and Common-wealth; it opens a gap to all absurd and mad inventions whatsoever; it takes away all the ways and means of healing them; and if way should be given to that opinion, there would be as many Religions, as there are Parishes or private Meetings. By this we see that the Protestants of France do not agree with the Independents of England about the Terms of Communion. But in truth if the business be sifted to the very bottom, the Question is not so much about the Power it self; (For these Dissenters suppose it in all their own expedients, which

which they propose : ) but, really, the question is, What *hands* shall menage this Power. The *Laws* of Christ and his Apostles, of *Church* and *State*, have placed the Power in *few* hands, to make the Government the more *Regular* in it self, the more *safe* to the King, and the more *easy* to the Subject : But these *Dissenters* would put it into *every* Parish Priest, and so set up *ten thousand* Independent Jurisdictions in the Kingdom. And such a Church as *this* is most *Eligible* in their Conceit.

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The Dissenters Sixth Section.

**T**hey say, the World is pester'd with Disputes about Worship, about Religion; and therefore since all cannot be in the right, they are willing to go the safest way, and Worship God according to his word: If the things disputed be lawful to be done, let 'em be so; they are sure it's lawful to let 'em alone; and they think there's no great hazard in keeping to Scripture Rule, nor can believe that Christ will send any to Hell, because they did not worship God in an external Mode, more neat and spruce than God Commanded.

An-

Answer.

The World is pester'd with *Disputes* about Religion: Hereupon some men resolve they'll trouble themselves with *none* at all. Wo be to them by whom this *scandal* is given! I pray, from *whence* come these *Wars* and *Fightings* amongst us? The *Reformation* silenced them, and settled *Uniformity* to establish Peace. Some men are of *restless* Spirits and can never study to be quiet, making it their business to disturb the repose of Christendom. And all the *Disputes* for these 40. years, (and we may say, ever since the *Reformation*,) whether menaged by *Pen* or otherwise, have been commenced and carried on (against this Church of *England*) by the *Jesuits* and *Dissenters*. And upon what account this is done (as to our *Dissenting Brethren*) Mr. *Baxter* has told us long ago in these words, [*Every one must needs reduce all others to his opinion as if his Judgment were the infallible Standard of Verity; and so we have proved too proud and uncharitable, while we would be Orthodox overmuch.*] And a little after he gives good Advice, (if he had been stedfast enough to follow it,) *I advise my Brethren, to prepare their weapons, against the Papists, and Socinians, and Antinomians.*  
above

In his Apologetical Preface to his confutation of Dr. L. Moslin.

*An Impartial Inquisition,*

*above all other Sects: and to associate speedily, and carry on all their work in Unity, if ever they will succeed.*

2. 'Tis sure *all cannot be in the right*; 'tis fit therefore, we should take some pains to learn the *safest way*. But *self-conceit* and the *private Spirit* are the worst Guides in the World. He that is *wise in his own eyes* is very apt to put *darkness for light*, and *light for darkness* (*Isai. 5. 20.*) The Holy Ghost has observ'd this to our hands, and adviseth us therefore *not to lean to our own understanding*: For (as that devout man said) *He that is his own Scholar has a Fool to his Master*. The nearer the *Fountain* the clearer the *Stream*. God calls

\* Jer. 6. 16. upon us to tread the \* *good Old way*; sends

† Isa. 8. 20. us to the *Law and the Testimony*. † But as

he gave the *word*, so he gave the *Preachers* too. The *Priests lips* should *preserve* knowledge; and they should *seek* the *Law*

|| Mal. 2. 7. at his *mouth*. || In difficult matters God

did refer earnest and cordial *Inquirers* to the sentence of such as were in *Authority*,

*Deut. 1. 7* Our Saviour did not slight that *Order*, wherein that *Dispensation* was on foot, but lik'd it so well (as he did many other of *those* Institutions) that he tran-

Matt. 23. 2. scribed it into his Gospel, and adopted it into the practice of his Church. They sit in *Moses Chair*, &c. *Obey them that have the Rule over you*, and *submit your selves*.

*Heb.*

Heb. 13. 7, 17. And if a *Dic Ecclesiæ* be of so great Authority (in our Saviours account) to decide our *civil differences*, much more those of a *Spiritual and Religious* nature (as *Schism* and *Herese*) which belong more properly to her *Cognizance*.\*

Matt. 18. 17.

3. Whereas they say there's no great hazard, I say there's none at all, in worshipping God according to his word, and keeping to Scripture-rule; provided we rightly understand it. For *Luther*\* observes, there are two sorts of Prophets (hinted at by *Moses*) that should rise up against *sound Doctrine*. One should come in the name of the Lord, and bring the word of God and holy Scripture with them. Such should be the *Jews* in Christ's time, who alledged the Scripture against the Gospel, for the Righteousness of the Law; and such should be *Hereticks* after them, &c. Men will wrest the Scriptures to serve their own *Hypothesis*.

\* Dr. Prædix Stiff.  
22. de  
Author. Ecclesiæ in  
Rebus Fidei. cap. 3.  
p. 354.  
\* Annot.  
in Deut.  
cap. 248.

Is any thing more clear than the Scripture-rule for Governors, that they set all things in order (where it is not done to their hands) and then to see, that (in the worship and service of God) all things be done decently according to that Order? And that these are the Commandments of God.\* And the Scripture-rule for such as

\* 1 Cor. 14. 37.

*above all other Sects: and to associate speedily, and carry on all their work in Unity, if ever they will succeed.*

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Is any thing more clear than the *Scripture-rule* for Governors, that they *set all things in order* (where it is not done to their hands) and then to see, that (in the *worship and service* of God) *all things* be done *decently* according to *that Order*? And that *these* are the *Commandments* of God.\* And the *Scripture-rule* for such as

\* 1 Cor. 14. 37.

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can

can make it, (*Heb. 13. 7, 17.*) and yet if there were no such *Scripture-rule*, common Reason would infer the Duty. Where some are impowered to give *Orders*, others are under an obligation to *observe* them: Else Authority is *Nugatory* and ridiculous, as has been observed formerly.

4. If the things disputed be *lawful* to be done, we are not of these *Disenters opinion*, that 'tis lawful to let 'em alone: but we believe the contrary. For if they do not *dogmatize* themselves and their followers into *superstition* (which is highly probable,) yet by their *pretermission*, and *neglect* of what is enjoined them, they *break* the Law, *despise* Authority, and give *scandal* to the Church; and whether *Hell* may not ly at the bottom of such *disobedience*, I leave it between God and themselves to judge. Does not God require and delight in *Verity*? And can there be *Unity* without *Obedience*? Does he not require us to *avoid* Offences, and follow *Peace*, especially with his Church? Is not *Schism* a work of the *Flesh* as well as *Murder*, or *Adultery*? Is not a wilful and groundless *separation* from the *Mystical* Body of Christ, a separation from *Communion* with him? And is there no peril in breaking our selves off from this *Vine*? Do they think they can *climbe* up to Hea-

ven

Gal. 5. 20.



ven by a *Ladder* of their own, when they place the foot of it upon *ground* of their own devising? No, No. *Graviter peccant*, saith the Learned *Zanchy*, *They sin grievously, who for these indifferent Ceremonies disturb the Churches, and damn all other Magistrates and Rulers, because they use their liberty in these things: Is this the Piety which is boasted of? Is this the Charity which we owe to the Churches of God?* If they want *Piety* and *Charity* who contend with other Churches about *Ceremonies*, how little of those *Christian-virtues* have they to pretend to, who quarrel with their own; because she will not prostrate her self to gratify their *humors*?

Libde  
Redempt.

5. If Christ will send none to *Hell* for performing his worship and service *rudely* and *slovenly*, with a *stiff* and *peremptory sawciness* (which I am sure is no where allowed) certainly he will not send to *Hell* such as worship him in the *beauty of holiness*, with a due *Reverence* and *Solemnity*, which he hath commanded.

## The Dissenters Seventh Section.

**T**hey pretend, that the things imposed are Parts of Worship, which none can Create but God: nor will God accept of any but such as are of his own Creating; and whether they be integral or essential Parts, they do not know; but in the Worship of God they find them stand upon even ground with those that are certainly Divine, or at least as high as man can lift them.

## The Answer.

1 Cor. 14.  
40. &c.

When the Apostle saith, let all things be done *κατὰ τὴν ὁρμήν*, according to Rule and Order, he does imply that somethings are to be decreed and ordered; and that must be done after such a manner as is decent and to such an end as edification. Orders to this effect are not the essentials of Religion, but the Appendages, Circumstances and Modifications of it; which in a general sense, we call Rites and Ceremonies. And of the Dissenting Brethren, this their Advocate tells us.

They pretend, that the things imposed are Parts of Worship. This, he says, they pretend; and 'tis one of the modestest expressions I have observed fall from his Pen. But why do they pretend? Why, because they are resolved to object and Cavil. But why

why do they but pretend? Because they cannot prove; and perhaps because some of them do not believe themselves in what they suggest against the Church, viz. That the rites & ceremonies imposed immediately by her Authority are *Parts of Worship*.

The Worship of God is twofold. 1. *Internal*,\* which consists of the *internal* actions of a pious Soul, for example, the act of *Faith*, is to believe, the act of hope, is to hope, the act of *Charity*, to love God and our Neighbour, with other *internal* exercises of Piety. 2. There is an *external* worship of God, and that consists in the *external exercises* of Piety; and these are of two sorts. Some are of themselves good, and acceptable to God, and necessary to Salvation: Such are *Confession* of our Lord and Saviour, (the *external* works of Faith,) *Beneficence*, or doing good to our Neighbour, (the *external* work of Charity) These are such effects of Piety that Piety it self cannot be without them; Whereupon they are more properly called works of Piety, and no less pleasing to God than the *internal* works themselves.

\* Internam finis, quam Mens & affectus habent: externam, que ab illis foras ostenditur actu aliquo externo. Jos. Mede de Sanct. Relat. in Levit. 19. 30. Opp. 401.

There are other *external* exercises of Piety, which are conversant in, external Rites and Ceremonies of God's institution, and opposed to the inventions, Exercises and Offices of mans devising: Such are *Sacraments* and *Sacrifices*; which are Or-

† *Iſai. l. xl.*  
to the 26.

dained not for their *own* ſakes, but to be *inſervient* to internal Piety, to bring that to *light* and *proteſt* it, to *exerciſe* and *promote* it, to God's glory, the good of our Neighbour and the ſalvation of our own Souls. *Piety is the Soul of all our worſhip*; without which the Obſervation of theſe external Rites and Ceremonies are but as a *dead Carcaſs* † which God will reject as a thing of an ill *ſavour*. In this worſhip of God 'tis doubtleſs the Duty of the Church to give *direction*, and call upon us to perform it: But this worſhip is of God's appointment and *impoſition*, not the Churches. If the Rites and Ceremonies *impoſed* by this Church be *part* of *worſhip*: How came they to be ſo? It muſt be either by *Divine Inſtitution*, (which we are ſo far from *pretending* to, that we do ſtedfaſtly deny it,) or elſe, by *humane eſtimation*: If we did *value* them at ſo high a rate, this muſt appear. 1. Either by the *neceſſity* we lay upon them. Or, 2. By the *Merit* and *Efficacy* we aſcribe to them. Or, 3. By the *preference* we give them.

1. The *Scribes* and *Phariſes* indeed ſet ſuch a *value* upon their *Traditions*, (which had no competent Authority to eſtabliſh them, but were wicked and repugnant to Divine Authority) that they prefer'd them ſo far before God's Law, as to have force enough to reſcinde it, and make

make it of none effect. (*Matt. 15. 6.*) But for *Rites* and *Ceremonies* establisht among us, the Church has declar'd, that (upon, just causes) *they may be altered and changed, and therefore are not to be esteemed equal with God's Law.* \*

2. That we should place any *Merit* in the use of them cannot well be imagined, when we allow no such to the very *best* works we can perform at God's appointment. And when Authority has *injoyn'd* or *restrain'd* the use of them, so that (upon such a supposition) they become *necessary*, according to such *restraint* or *injunction*: Yet they remain indifferent still in their own *nature*: and do not *immediately* bind mens Consciences, as if they were *immediate* parts of God's worship, or of *absolute* necessity to salvation, for which the Church has tyed our Faith strictly to the *holy writ*; and to nothing else. Artic. 20. But to proceed.

Preface of  
Ceremo-  
nies before  
the Book  
of Com.  
Prayer.

They say, *none can Create parts of worship but God; nor will God accept of any, but of such as are of his own Creating*: Here we have two things, which call for our consideration. 1. The *Creation* of worship. And 2. The *acceptableness*, of such performances as have not that *Stamp* of God's Creation on them.

1. By *Creation* of worship (or the *parts* of it) we suppose he means the *erection*

*An Impartial Inquisition,*

and dictating of it; which may be done either by *natural suggestion*, or by *general and positive institution*. And then we must distinguish betwixt *erection* (as I may call it) and *direction*; betwixt *natural suggestion* (by which we understand the dictate or impression of the Law of nature) and *occasional Application*: betwixt *general institution* and *particular determination*. The *erection*, (whether by *natural suggestion* or *general institution*,) may be from the wisdom and will of God; and yet the *direction* as to *occasional Application* and *particular determination*, may be referr'd to the *Power and Wisdom* of the Church. this will appear in some *Acts or Rites* of *external Worship*. *Nonnullas (Ceremonias) dicat ipsa natura*; Nature herself does dictate some sort of Ceremonies, for example, to *kneel down* when we pray, to *smite* the breast, to *lift up* the eyes and hands to Heaven; which are therefore *common* to the Heathen with all Sects, saith *Herinex*. \* And *Zanchy* † proves that some *external Rites* used in God's worship, are from the *Law of Nature*; because they were common to *Jew and Gentil*: He does instance in *bowing* and *kneeling*, when they worship God, and in *lifting their eyes up to Heaven* when they said their prayers, &c. And he adds, we can use no *Ceremony*, wherein the *Law of Nature* has

\* Summa  
Theol.  
Schol.  
& Moral.  
part. 4. p.  
1 c. 2. n. 76.  
\* De Cul-  
tu exter-  
no. 9. 3. m.  
p. 383. 1. p.  
p.

has not some place. *Usque adeo Natura nos ad Deum adorandum, ac ritè honestè-que ac pie colendum instigat*: So far does Nature incite us to adore and *orderly* and *honestly* and *piously* to worship God. To give some instances, *bowing the head*, *bowing the knee*, and *bowing the body*, are *external Rites*, or if you will *Acts* of external worship; and so is *prostration*: They are suggested to us even by the *Law of Nature*: and enjoined by the *Decalogue* in general: But in regard it cannot be performed *all at once*, therefore the particular determination *Pro hic & nunc*, or the occasional Application of them to God's service is left to the *Wisdom* and *Order* of the Church. In like manner the *Confession* of Christ, is a *Rite*, or an *Act* of God's external worship; (for there was never any *Nation* that did believe a God, but would also declare that he was to be own'd and acknowledged.) But whether this *confession* and acknowledgment should be made *viva voce*, by word of mouth, or by *subscription*, or by some *Symbolical signe* or gesture. This is left to the prudence of such as are concern'd to determine it. Thus much touching the *Creating* of worship (as our Author calls it) with such *Rites* as do attend and protest the *truth* and *piety* of it,

Michah. 6.

Eph. 3. 14.

1 Cor. 14.

25.

\* Second

Command

ment, &amp;c.

Psal. 95. 6.

2. The *Acceptableness* thereof follows: Some things are *acceptable* to God, as they are *suggested* by the *Law of Nature*, which is *from God*; and therefore cannot but be *very pleasing* to him: Some things are acceptable as they are *insevient* to the exercise of *internal Piety*; and so *Alms* and *Beneficence* are *well pleasing* to him. (*Heb.* 13. 16.) And some things he is pleased with, because they are *insevient* to the solemnity of publick worship and *Ornamental* to it: Such was the holy *Temple* with the *musical Instruments*, and all the *magnificence* of it; *The Lord loveth the Gates of Sion, Psal.* 87. 2.

Cat. 9.96:  
In. 2. præc.

For *Adiaphora actionis possunt Deo placere* (saith *Ursin*) *licet aliter quam cultus Dei proprie dictus*: "Indifferent actions, may please God, tho not upon the same account, but in a different manner, "from the worship of God properly so called. God may therefore *accept* what he does not particularly, or directly *injoyn*. In the *free-will Offerings* under the *Law*, tho God determined the *Quid* and the *Qualé*, yet he let the *Quotum* undetermined, \* which nevertheless was *acceptable* to him. And what shall we say of *David's* purpose to *build* the *Temple* (which resolution he took up, not (as our Author says of some others) *Jure Prophetico*; (for it was not the *manner* of Prophets to be *mistaken* in their

\* v. 2 Cor.  
8. 8. de cer-  
ta summa  
in Eleemo-  
sinis nihil  
certi aut  
prescripti  
imponere  
Deum, &c.  
Sclater &  
Calvin. ad  
locum.

V. Grot.  
ad 2. Sam.  
7. 2. &c.



their intendments, as *David* was in that case ) yet God accepted the *Piety* of his design, tho he would not allow him, the execution of it. Another instance we have in the great Apostle. *Potuit B. Paulus ex Evangelio sibi victum quærere: quod maluit operari amplius erogabat*, saith *St. Austin*: "Blessed *Paul*\* might have lived of the Gospel: *That he chose rather to earn his own living, he laid out himself so much the more*: And was not this acceptable to God? *Gratis Evangelium prædicare, voluntaria quedam est libertas, eoque & gloriam promeretur*: To preach the Gospel freely is a kind of ingenuous liberty and deserves glory, saith the *Theophylact*: And a little After, *Haud quam tantundem futurum est; ut is mereatur*, &c. "He that preacheth the Gospel for reward, can never deserve so much, as \* shall be given to him, who preacheth the Gospel freely. \* I will instance but once more and that shall be in *Mary Magdalen*; who commanded her, either to wash *Christ's* feet with her tears, or to wipe them with the hair of her head, or to poure so costly a *box of Ointment* upon his head, which according to Law might have been sold at a great rate and given to the poor? Was she not accepted herein? She had the Son of God to be her *Advocate*, against the cavils of his own Disciples, she received

\* 1 Cor. 9. 13, 14:

In epist. 1 ad Cor. cap. 9.

\* Cum Christiana libertate optime convenit summa servitium, sed quæ sit ex charitate ultroneâ & voluntariâ *Peter Mar. in 1. ad Cor. 9. p. m. 118. l. m. Is not this acceptable to God?*

Luke 7. v. 37. &c.

ved the comfort of a *declarative* Absolution, and the honour to have her devotion *celebrated* wherever the Church should preach the Gospel.

"These *Dissenters* say further, *whether* "the things imposed, be *Integral* or *Essential parts* (of worship) they do not "know, but in the worship of God they "find them standing upon even ground "with those that are *certainly Divine*, "or at least as high as man can lift them.

That the Church does *impose* or command any *parts* of worship, not of God's *Creating*, is but their *pretence* and our *Denyal*. *Affirmanti incumbit Probatio*: The proof lies on their side; and if they cannot make it good they are *uncharitable* and false *Accusers*.

What *Ranke* they hold in the esteem of the Church and Learned Protestants we may best learn from *her* and *themselves*. This Church of England saith, *That without some Ceremonies it is not possible* \* to keep any Order, or quiet Discipline in the Church; they were reserved therefore (and established) as well for a decent Order in the Church, as because they pertain to edification. What *Rives* \* saith from *Robert Lœus*, of the time consecrated to God's Service may be applyed to all Ecclesiastical Rites and Ceremonies, *Moralis potius legis usui subservire, quam vim & naturam ejus*  
con-

\* Of Ceremonies.  
Preface before the  
Common Prayer, &  
Calv. instit.  
vid. l. 4. c.  
10 §. 27.  
\* In Decalog. p. 187.  
I. m.

continere; nec tam propriè quidem virtutem aut Pietatem, quam nervum virtutis vinculumque Pietatis dici: He saith that it is rather *subservient* to the use of the Moral Law, then that contain the force and nature of it; neither can it so properly be called *Virtue* or *Piety*, as the *stew* of Virtue and the *bond* of Piety. The titles given to these Rites and Ceremonies by Learned men are these, \* *Retinacula*, \* *Melfocr*: *Adminicula*, *Incitamenta*, *Ornamenta*; They call them the *hold-fast*, the *helps*, the *Incitements* and *Ornaments* of Religion and Piety. These were the *Traditions* mentioned by the Apostle, 1 Cor. 11. 2. Precepts left by Christ to the wisdom of the Governours and *Presidents* of his Church, pertaining to good *Order* and *Decency*. There were many of this kind saith *Grotius*, of no great moment to Piety, but therein 'twas fit and profitable that something should be settled in common, lest a *different use* and custom should *blemish* the Church, beget *disputes*, and, as it often happens, of disputes and *Schismes*. So that these Rites are like the *Leades* in a Glass-window, not design'd to let in *Light*, but to hold the *Quarries* of Glass together, to keep the Window tite and strong, and make it the more serviceable to keep out *storms and cold*.

That

That these things, in the *esteem* of the Church stand upon *even ground* with such things as are *certainly Divine* is so great an untruth that a modest man would blush at it. They have not the *same Author*, nor the *same end*, nor the *same necessity*, nor the *same obligation*.

1. They have not the same Author, *Divine things* have God for their only *Author*: but for these *Ecclesiastical Rites* and *Ceremonies*, they owe their *Original*, either to the *customs* of several places, as standing in sign of *Reverence*. *Judg. 3.20. Eglon stood up, when Ehud told him he had a message to him from God.* When the word of God was mentioned *Eglon* gave honour to it by *rising up*, saith *Pet. Martyr*. And he says, it is to be believed, that it was the *custom* of those *Countries* at that *time*.

Or else 2. They derived their *Original* from the *Authority of Superiors*, as *1 Cor. 11.2.34.* and *Tit. 1.5.* and the *Practice* of their *institutions* in process of time become *customs* too. *1 Cor. 11.16.* Upon these words *The rest will I set in order when I come*: *St. Austin* \* saith, that *Christ* commanded *nothing* in these matters, but left them to the ordering of the *Apostles*, with whom he entrusted the disposal of the *Churches*, &c. Read the *Epistle* at large.

\* Epist.  
118.

Or 3. The *Rites* and *Ceremonies* may take their *rise* from the *Devotion* of Pious Persons; as the *Practice* of the *Publican* and *Mary Magdalen*, *Luke* 7. 38. c. 18.

13.

2. As they have not the same *Author*, so they have not the same *End*: The end of *Divine* institutions is *internal Grace* and *Sanctification*: This is said to be the end of *Christ's Dispensation* to his Church. *That he might Sanctify and cleanse it with the washing of Water, by the word.* *Eph.* 5. 26. But the end of these *Ecclesiastical Rites & Ceremonies* is not to confer *Grace*, but to preserve good *Order and Decorum*, to procure reverence, and (as objects fit for that purpose) to help *Devotion*.

3. They have not the same *necessity*; For as touching *Divine* things, an *absolute necessity* is laid upon us to observe them; and it may be a *double necessity*, *Præcepti & Medii*, not only because they are under *command*, but also because they may be *means* without which salvation is not to be had: But for *Ecclesiastical Rites*, the necessity is not *absolute*; they may be *changed*, they may be abolished, and we may be saved without them; and that they do not stand upon equal ground, the Church professeth in her *Articles*; and this is clear upon an other account.

For

For, Lastly, There is a great difference in their *Obligation*. *Divine* Commands and Institutions do *bind* the Conscience, *immediately* and of themselves, under *peril* of Eternal Death : *Ecclesiastical Rites* do not so : And where there is no *breach* of *Charity*, and that is, where there is no *contempt* of Authority, or *Scandal* to our Neighbour, the *Omission* does not wound the Conscience, nor incur the guilt of deadly sin, as the Reverend and Learned *Davenant* \* has determined.

\* *Nostre Ecclesia agnoscit hasce leges suas de rebus a diapheris & Ceremonialibus, autore, materia, fine, longe distare a Divinis; & in tantâ omnium rerum imparitate non posse exurgere eandem Conscientie obligationem. Davenant. determ. 20. p. 100, v. cat.*

But perhaps there lies a *Fallacy*, in the expression; for to stand upon even ground does not always argue an equality. 'Tis said *Exod. 14. 31. The People believed God and his Servant Moses*: Likewise 'tis commanded, *Prov. 24. 21. My Son, fear thou the Lord and the King*: There, *God* and *Moses* may seem to stand upon even ground in the term [*Believed*]; and here, the *Lord* and the *King*, stand upon even ground, in the term [*Fear*:] yet he were little less than a mad man, that should conclude from hence, that *God* and *Moses*, or the *Lord* and the *King*, are of equal consideration, when notwithstanding the difference between them is no less then infinite.

We read in the book of *Josuah* of an unlucky jealousy, which did arise in the heads of some of the *Tribes* of *Israel* against their

*Josu. 22.*

their Brethren; and this begat a Dissent; and that Dissent had ended in a Fatal and deadly Breach, if it had not been made up by interposing the Innocent Parties Protestation. The Two Tribes and half, when they left the Camp of Israel, in their return to their own Inheritance, they built an Altar for Memorial and a Testimony: Hereupon their Brethren lookt upon them as Apostates and Idolaters, and took up Armes, (as they imagined) to avenge God's quarrel. Ver. 10.

When the Children of Ruben and Gad and those of Manasseh, had heard (by their Legates) of their preparation for War, and their bitter expostulation, they calmly made their Defence, The Lord God of God's knoweth, and Israel shall know our Innocency. If we have built this Altar in Rebellion or for Sacrifice to turn from the Lord, let the Lord himself require it; but we have done this only to intitule our selves and our Posterity to a share in God's Publick and Solemn Worship, and to an Interest in his Tabernacle and Altar. When the Priest and Princes of the Congregation had heard their Apology, they were well pleased, and declared their hearty satisfaction: This day we perceive that the Lord is among us: and they blessed God; and all was concluded in a happy Peace. Ver. 21.

\* Ad ver.  
30.

Homil. 51.  
in Librum  
Josué.

Ibid. Hom.  
62.

Calvin \* reflecting upon Phinehas and the Ten Princes which were with him, he commends the *temper* of their zeal, that they did not *insist* upon the *prejudice* which they had conceived against their Brethren: but *admitted their excuse with kindness and alacrity*. For there are many (saith he) if they take offence, no *Apology* can becalm them: but they will always be finding out something unjustly to carp at, rather than yeild to reason. 'Tis Lavaters complaint (in treating of this story) *Hodie reperies Magnos Theologos qui tam sunt importuni & precipites, ut nondum auditis aut lectis aliorum argumentis, statim responsiones fabricent & in lucem emittant*: We see great Divines at this day, who are so importune and precipitant, that before ever they have considered or read the Arguments of other men, they are busy at framing Answers, and sending them abroad in publick. But both Parties ought to be heard with meekness and good attention. *Quam hoc utile & necessarium sit in Causâ Religionis, hic locus aperte ostendit*: How profitable and necessary this is in the Cause of Religion, (saith he,) this place does plainly manifest. And that moderate Divine adds a little after, *Si viri boni jure jurando, vel aliis idoneis rationibus se legitime excusent, recipienda est eorum excusatio*: "If good men can purge themselves



“selves by Oath, or by other meet ways,  
 “their excuse is to be received. There are  
 “some, that will *stubbornly maintain* what  
 “they have once propounded: Such men,  
 “(saith he,) are Authors of great *mischief*  
 “in *Church and State*.

Let not the Reader wonder that I insist  
 so much upon these Authorities: For has  
 not the Church of *England* purged her  
 self sufficiently by *Argument* against these  
*Dissenters* and entred her *Protestation* too,  
 to satisfy their *jealousies*? Let us hear the  
 Learned, Pious, and Judicious Bishop, Dr.  
*Sanderson*; “Our Church (*God bethank-*  
 “*ed*, saith he) is far from any such impi-  
 “ous *presumption* (*viz.* as that of the *Pha-*  
 “*risees* and the Church of *Rome*;) and hath  
 “sufficiently declared her self by *solemn*  
 “*Protestation*, enough to satisfy any in-  
 “genuous impartial Judgment, that by  
 “requiring obedience to these *Ceremonial*  
 “*Constitutions*, she hath no other purpose,  
 “then to reduce *her Children* to an orderly  
 “Uniformity in the *outward* worship of  
 “God, so far is she from seeking to draw  
 “any opinion, either of *Divine necessity*  
 “upon the *Constitution*, or of *effectual ho-*  
 “*liness* upon the *Ceremony*: Thus Dr.  
 “*Sanderson*.

Ad Cle-  
 rum on  
 Rom. 14.3.  
 p.24.

Our *DisSENTing* Brethren should have  
 been so Charitable as to have followed the  
 steps of those *Ten Tribes*: They should

*An Impartial Inquisition.*

have declared their satisfaction upon the Churches Protestation; and have blessed God that she is so perfectly clear of their suspicion: They should have been highly pleased that matters are so well; this they should have done rather than to revile and cavil (as they have done,) rather than to condemn and forsake her Communion, upon their own jealousy, to set up a new Altar, and Altar against Altar, condemn'd by all the Orthodox among the Antients. They have indeed the jealousy & rashness of those Tribes but not their ingenuity and candour. And to shew their uncharitableness, they bear the World in hand that, we set up these Rites and Ceremonies as Parts of God's worship, matters of necessity and design'd to insnare the Conscience.

But to mollify the Objection and Censure, they say (at last,) if these Rites and Ceremonies do not stand upon even ground with those things which are certainly Divine, yet, at least, they stand as high as man can lift them. But by their good leave, they are mistaken in this suggestion too: for they stand not so high, as they are set up in the Church of Rome. *Aquam sale conspersam populus benedicimus, ut eâ cuncti aspersi Sanctificentur, ac purificentur*: As Alexander the First has it in an Epistle: *We bless Water and Salt for the People, that all who are sprinkled there-*

*therewith may be Sanctified and Purified.* They attribute *Spiritual effects* to their Ceremonies: not only a power to cure Diseases to *expel* and *drive away* the Devil: but to procure *Grace*, to remit *venial* sins, to *Sanctify* their Persons. And they use *Spiritual Acts* of *Consecration* and solemn *Benedictions* to *Hallow* them to these effects. Do the *Rites* and *Ceremonies* of the Church of *England* stand thus *high*? For shame, in cool blood, they will not say it. I suppose therefore, the meaning is only this, That they stand as *high* as of *due right* and *lawfully* we can lift them. If this be their meaning, (tho there may be a malicious insinuation, that we do something more then we ought, yet) really, to do what, of *due right* and *lawfully*, we may do, is no sin in us: but 'tis sin in them to break *Communion* and *seperate* from us upon that account. Here we may observe the *method* and *progreſs* of *Discord*; First, they *fancy* and *pretend* a fault: then they take the confidence *Calumniari fortiter*, to make the Calumny as *black* as may be, and to *stick* it upon us with as great an *Odium* as they can; and when they have shewn their spite, they *mince* the matter; they were *mistaken* in their exaggeration; we have done nothing but our *Duty*, or at least what is *warrantable*, in exalting God's *solemn* worship and service, by *lift-*

*ing up the Appendages thereof to their due and decent station.*

See above  
out of the  
Calvinists  
Book of  
Discipline.  
c. 5. de.  
Constito-  
riis A. 8.  
§ 1.

For other Protestant Churches do list up their *established Rites and Discipline* as high as we; and this is evident from the *severity* they design and inflict upon such as are *refractory* to the use and practice of them. When such *Rites and Laws* about them, are established, the Church does not account the Observation of them so *mean and vile*, as to be violated through *contempt* and with the *scandal* of others: but such *transgressors* she looks upon as *undecent and disorderly* walkers, and exerciseth her Authority, to *note*, to *admonish*, to *reprove* and *rebuke* them, and endeavours by all wholsom means to reduce them to a *sound mind*: This is the Duty of the Church (when it may be performed seasonably,) saith a *Protestant Divine* of great *Learning* and an *acute Judgment*. And does not *Mr. Calvin* say the same? I am sure it was his *Practice*: And upon those words. 1 Cor. 11. 16. *If any man seems to be contentious*, he writes thus, *Tales sunt omnes qui bonos ritus & utiles Con- vellunt nulla necessitate, &c.* "Such are  
"all they, who without any necessity root  
"out good and profitable Rites and Cere-  
"monies; such as make controversies a-  
"bout matters of no difficulty, such as no  
"reason can satisfy, such as will not en-  
"dure

“dure to be reduced to Order, such also  
 “are they who are unfociable, and are  
 “carried away with a foolish affectation of  
 “novelties. Such as these *St. Paul* will  
 “not vouchsafe to answer: Because conten-  
 “tion is a pernicious thing, and ought to  
 “be banisht out of the Church. Hereby  
 “(as *Calvin* goes on) he teacheth, that  
 “refractory and contentious Persons are to  
 “be bridled by Authority, rather then  
 “refuted by disputations, \* &c. And

*Grynaeus* † upon these words, *Colos.* 2. 5.

[*Joyning and beholding your Order,*] re-  
 fers Order, to the whole *Liturgy* and *Dis-*  
*cipline* of the Church; and of such as  
 walk disorderly, (as those mentioned 2  
*Thes.* 3. 6.) he saith, *Quoad ejus fieri potest,*  
*in ordinem, Disciplina Ecclesiastica seve-*  
*ritate adhibitâ, redigendi sunt*, “They  
 “must be reduced to Order, by the severe  
 “use of Church Discipline. *Hæc ille.*

\* *Nunquam  
 enim con-  
 tentionum  
 erit finis, si  
 certando  
 velis homi-  
 nem pugna-  
 cemvincere:  
 quia centi-  
 es vicinus,  
 nunquam  
 fatigabitur*  
*Hæc Calvi-  
 nus ibid.*

† *Ad Col.  
 let. 18.*

## The Dissenters Eighth Section.

**T**hey do not find that God ever Com-  
manded the things imposed; either  
in general, in special, or the singulars of  
them; If God has commanded a Duty to  
be done, the Church must find a place to do  
it in; but tho the Church must find a place  
for the Duty, a time for the Duty, she  
may not find New Duty, for the time and  
place.

## The Answer.

1. To this I Answer, That the Church  
can never fix upon a *time* or *place* for pub-  
lick worship without *Order* and *Authority*.  
For, when matters are left at random, *Quot*  
*homines tot sententiæ*: So many men so  
many minds; and the *confusion of Tongues*  
is not so destructive as that of *Judgments*.  
One will be for the hour *Nine*, another  
will not have his Devotion up and drest till  
at least *Eleven*. One again will be for the  
*Barn*, another for the *Tabernacle*. And  
although this *Gentleman* tells us of a  
Church that will and must certainly agree  
about such things, though all determine to  
the contrary (as was observed above) yet I  
have not been so happy as to converse in  
that *Utopia*,

2. *Natu-*

2. *Natural Circumstances* are not Rites in the practice of Religion and God's worship upon that account: but as they are capable of improvement in a *Moral* or *Religious* respect. That all things be done *decently*, according to *Order*, and to *Edification*; These Rules look a little higher than those *Natural* circumstances, which adhere *inseparably* to all Actions; for which there was no such need of a solemn charge or *Apostolical* direction, *Time* being a *Fluid* thing and always in motion, we can fix no respect upon it, but as we *separate* several portions of it, to be the *measure* of our worship and service for point of duration, and take care for the *strict* observance of them.† But the *place* is capable of more advantage to help devotion. God therefore seems to distinguish them as to the respects we are to give them: for he saith, *Levit. 19. 30.* \* *Ye shall keep my Sabbaths and reverence my Sanctuary, I am the Lord.* And here I must repeat, That *Order* requires the *same* time, the *same* place, the *same* gesture; and *Decency* requires, that the *Rites* and *Usages* (in God's worship) be *honest*, *grave*, *solemn*, suitable to the *Majesty* we adore, and the *Offices* of *Divine* worship; which we pay to him.

3. We say *New Rites* do not make a *New Duty*, not alter God's Law, or change his

† *Nisi quis forte usitatum illud Festis Dibu ornandi & vestienti studium eo reserat.*  
*Jos. Mede. ubi infra.*  
*p. 404.*  
*\* V. Jos. Medes Concio ad Cler. in Levit. 19. 30.*

P. 280.

his Worship, as was noted out of *Zaneby*. 'Tis the same Duty still, whether performed at 9. or the 12<sup>th</sup>. hour in a Church or Chappel, Cathedral or a Parish Church, in a Cloak or Cassok, Gown or Surplice, standing or Kneeling. And because our Author is so good at illustrations, I will make bold, for once, to borrow a familiar instance from him; Suppose a Law promulgated by the Legislator: "*That every Subject shall sweep his door once a week with a Beesom*: Now to sweep my Door with a Beesom of *Birch* or *Broom*, cannot possibly be any *Addition* to that Law (or, say I, the setting up of a *New Duty*) because 'tis *necessarily required* to the putting of the Law in practice, that I do it with the *one* or the *other*, and therefore they are both comprehended *virtually* in the Law by way of *disjunction*, that is either with *this* or *that* or *some other*. Again to sweep my Door on the Third day of the week, and at the ninth hour of the day, can be no addition to the Law, because I am commanded to do it, upon *some day in the week*, and at *some hour of the day*, and the Law not having defined the precise day and hour, supposes it indifferent to the Lawgiver which I choose, but one or other I must choose, unless I will obstinately disobey the Law. We shall make use of this *illustration* thus:

God



God makes a Law that we shall give him *external worship*: Now to worship him by *Bowing, Kneeling, or Prostration*, cannot possibly be any *addition* to that Law, because 'tis *necessarily required* to the putting of the Law in practice, that I do it with the *one* or the *other*, and therefore they are (all three) comprehended *virtually* in the Law by way of *disjunction*, that is, either after *this* or *that*, or the *other* manner. Again God commands me to *confess* the Faith of Christ Crucified, and *profess* my self a Christian: Now to make this Confession or Profession by *word of mouth*, or by the *subscription* of my hand, or by some *Symbolical sign* or *significant gesture*, cannot possibly be any addition to that Law, because 'tis *necessarily required* to the putting of the Law in practice, that I do it, either the *one* way or the *other*; and therefore they are all comprehended *virtually* in the Law by way of *disjunction*; that is, I must do it either *this* way, or *that* or the *other*. And the Law not having defined the *precise* way, supposes it *indifferent* to the Lawgiver, which I chuse; but *one* or *other* I must chuse (unless the Church has chosen for me) or else I am an obstinate Transgressor.

4. It is no derogation to the perfection of Scripture as a Rule, that the *Singulars*, or *Particular* instances of Worship are not  
spe-

p. 264.

specified in it. "For (as our Author well  
 "observes) 'tis always supposed, that e-  
 "very one in his private or more publick  
 "capacity be able to *use* and *apply* the  
 "Rule. As the Square, or Rule of the  
 "Architect, however exact in it self, yet  
 "presupposes him to have *eyes to see*, and  
 "Brains to *apply* it to his work; so the  
 "Scripture *as a Law* teaches Duty, and  
 "whatever of well-pleasing Obedience we  
 "can perform to God, yet supposes us at  
 "least to be *Rational Creatures*, that can  
 "apply *that Law* to our own particular  
 "Actions, whence these two things must  
 "necessarily follow.

1. "That it was not only *needless* but  
 "impossible, that the Scripture should enu-  
 "merate or determine upon the *Particu-*  
 "lar *Natural Circumstances*, of *general*  
 "*Time, Place, Person, When, Where,*  
 "*Who* should worship God, every day,  
 "hour, minute to the End of the World:  
 "for so the whole World would not have  
 "afforded sufficient stowage for Rubricks,  
 "nor have been able to contain the *Volumns*  
 "that must have been written: for as the  
 "End and use of a Rule is not to teach the  
 "Artificer, *when* he shall begin to work,  
 "but *how* he may do it like a workman,  
 "whenever he begins; so neither was the  
 "Scripture design'd for a *Clock* to tell us at  
 "what *hour* of the day we should com-  
 "mence

"mence the publick Service of God, but  
"that whenever we begin or end, we man-  
"nage it according to this Rule.

2. "That when the Scripture hath pre-  
"scribed us all the Parts of worship, in-  
"stituted the Administrators of worship,  
"given Rules how to separate them to that  
"Office, and laid down general Rules for  
"the regulating those natural Circumstan-  
"ces, which could not particularly be de-  
"termin'd, as that they be done to edifica-  
"tion decently, and in Order; And has  
"withal commanded us to attend to this  
"Rule, and no other, (*which is true Sano*  
"*sensu*) it has then discharged the Office of  
"of a Rule, and, as a Rule, is compleat  
"and perfect. Thus our Author has Ar-  
"chitectonically erected his Hypothesis: but  
"the singulars are not yet determined: And  
"what must be done for them?

*Jus Naturæ docet esse Deum, ipsique red-  
dendum esse quod suum est, nempe Cultum,  
tum internum, tum externum,* says our  
Synopsis: \* The Law of Nature teaches \* Ad Dan.  
there is a God, and that we ought to render 6. 10.  
him his due, that is, both External and Inter-  
nal worship. And the Learned

Zanchy† resolves, *Substan-  
tia legis Ceremonialis est perpe-  
tua*: || That the substance of  
the Ceremonial Law is perpe-  
tual, Natural Religion does

† De Religione Observ. in  
Cap. 15. Aphorif. 4. m. p. 237.

|| unde alii a Carendo de-  
ducunt, q. Ceremonia; non  
potest enim Religio exerceri  
illis destituta & Carens. Ca-  
mer.

Dictate

Dictate something, and where there is *equity* and a *parity* of Reason, and a due *Analogy* for it, we may take some directions from the *Levitical Law*, as the very Learned and Judicious *Sanderson* observes. Our blessed Saviour reteined many Ceremonies and Usances of that Carnal Commandment, as *Imposition of hands* and both the *Sacraments*. And from whence did the Apostle take the hint, to injoyne the Women to wear a *Vail*, and *keep silence* in the Church, but from the Custom among the *Jews*? \*

\* See Dr.  
*Lightfoot*  
on 1 Cor.  
11. 25. &  
cap. 14. 35.

And how does he establish *Maintenance* for the *Evangelical Ministry* but upon this bottom. 1 *Tim.* 5. 18. 1 *Cor.* 9. 13, 14. *Sanciens Leges Vet. Test. Conformes*, establishing Law conformable to those of the Old Testament, saith *Theophylact*. † And perhaps this *Analogy* may be a fair ground for the strict observation of the *Lord's day*, of *Fasts* and *Festivals*; provided they do not typically respect things *to come* (as those of the Law did,) but reflect upon what is *past*, and fix us upon *present Duty*. The Apostle did not always pretend to *inspiration* in such matters, but used Christian Prudence (yet not without a divine assistance) and made *Inferences* out of *Generals*; yet strictly observing such *general Rules*, he concludes, that the *Particulars* were the *Commandments of God*. 1 *Cor.* 14. 37, 40.

† In 1 Ad  
Cor. 9. 13,  
14.

The

The Learned Mede\* observes, That it is a *Synechdoche* proper to the *Decalogue*, *Ut ex una specie intelligeremus, omnes ejusdem generis Species, unâ rerum Sacrarum specie, omnes Omnino res sacras*: that from one *Species* we are to understand all of the same kind. *Quædam & sunt & dicuntur in Scripturis*, (saith Dr. Sclater out of *Nazianzen*) *quædam verò sunt in Scripturis tametsi non dicuntur*. And 3. Rules are laid down by that learned Dr. First,

\* In Levit. 19:30. conc. ad Clerum vide.

1. Where *Generals* are delivered, there are all *Particulars* comprised in those *Generals* intentionally delivered; because *Generals* comprehend their *Particulars*.

2. Where *Principles* and *Causes* are delivered, their *effects* are also intended: as being *virtually* contained in their *Principles*.

\* 3. Where one *equal* is taught, all of *like* reason is taught, *quia Parium Parratio*: and where is *Parratio*, there is *Par lex*: Where is *like* Reason there is *like* Law. So take Contents of Scripture (saith he) no instance of any Point of necessary, or but convenient Faith and Practice, can be given, but what is delivered in the written word. Thus Dr. Sclater, on 2 *Thef.* 2. 15. p. 199.

The *Psalmist* tells us, *The Commandment is exceeding broad*. And very Learned

\* Conf.  
Remon. c.  
23. §. 8.

Learned Protestants\* think all matters of Decency impli'd in that of Rom. 12. 17. and the Apostles expression Phil. 4. 8. is of a very great latitude, *Whatsoever things are true, whatsoever things are honest, — if there be any virtue, if there be any praise*: These with the other particulars there enumerated will extend a great way: And the Learned A. Rivet† makes good use of that Text against works of Supererogation; nor is it less valid or useful against Will-worship. *Omnia quaecunque homines possunt ex gratia Dei, Deo debentur*: All that ever men can do by the Grace of God, is due to God, according to that exhortation; and consequently they are (in the General) injoyn'd by God. At least, (as Luther hath observed, from the Apostle ad Gal. 5. 13.) They are under the Law of Charity: *Quaecunque Ceremonialiter & humaniter statuuntur — Pro Charitate servanda sunt propter eos, cum quibus vivendum est nobis, donec ipsi easdem servari a nobis exigunt, ne pax solvatur in Schismata & Seditiones*: What things soever are appointed by way of Ceremony|| and Civility; ∴ are to be observed out of Charity, for their sakes, with whom we live, so long as they require us to observe them, lest Peace should break loose into Schismes and Sedition. And a little after he concludes

† Anim-  
adver. in  
Consult. de  
oper. super-  
er. m. p.  
242.

Luther ad  
Galat. 5. m.  
p. 226, 227  
|| This I re-  
fer to Re-  
ligion.  
∴ This to  
humane  
Society.

“clude, that there is no Law, but is com-  
 “prehended in Charity. *Nam sine omni*  
 “*dubio, si tu quicquam statuisses, &c.* For  
 “without all doubt, (saith he) if thou  
 “shouldest injoyne any thing, thou would’st  
 “be obeyed: therefore thou art obliged  
 “by the Law of Nature and Charity to  
 “perform the same to another, especially  
 “to God and his *Vice-gerents*: provided  
 “you do not place Salvation in the Pre-  
 “cepts of men: but only consider that you  
 “are bound to serve others in Charity.  
 Hereupon Calvin (Argument. in Ep. ad  
 Romanos in fine) observing a sort of men,  
 who thought their *Christian Liberty* could  
 not stand without a disturbance of the Ci-  
 vil Powers, he resolves the case thus, *Ve-*  
*rum ne quid videretur imponere Ecclesie*  
*Paulus præter Officia Charitatis: hanc*  
*quoque obedientiam sub charitate contineri*  
*indicat*: “Lest St. Paul should seem to  
 “impose any thing upon the Church be-  
 “sides the Offices of Charity: He declares  
 “(*viz. Rom. 13. 8.*) that this obedience  
 “(to the higher Powers) is comprehend-  
 “ed in Charity. Those *Impositions* there-  
 fore which these *Dissenters* quarrel at, are  
 commanded in *General*, and (not being  
 against any command of God,) if there  
 were no more in the Case, yet they are un-  
 der a *General Rule*, because done *Accord-*  
*ing to Order.*

5. It is to be noted, That *external Worship* is a *Duty* of Religion; and of great necessity.

It is the Observation of the Author of our *Synopsis*, upon *Josuah* 22. 25. *Ita est Mortalium ingenium, ut Adminiculis opus habeant, quibus mentes erigant in Cælum:* "Such is the disposition of Mortal Men; "that they stand in need of helps to raise "their Minds to Heaven. Whereupon it "often comes to pass, *Ut ubi Cultus exterminus negligitur*, that where God's outward Worship is neglected, *Ibi animorum quoque Religio sensim Tabescit & Minuitur*; "there the (internal) Religion "also of the Soul flaggs, and by degrees dwindles away to nothing. *Rectè igitur* (as that Author goes on) wherefore they made a very good inference, that if the *Ritual Worship* were obstructed or hindred, the *Spiritual Worship*, that I may so call the *inward Piety* of the Mind will decay and depart with it. And the Learned *Grotius* \* hath very well observed, that to make *external Worship* but a matter *indifferent*, is the way to make the *Courage* and *Constancy* of Christians to *languish*; and nothing is more destructive to Christianity then to bring in *Conciliating expedients*, to mingle the Christian Religion with others, whether *approved*, or only *tolerated*.

\* Ad Mat.  
24. 11.



6. We must consider, That when there are many ways of *external* Worship to express our *inward* Piety, ( which cannot all be performed at once ) God has left it to the Wisdom of his Church ( In *Publick* Administrations ) to *determine* which we should observe. And for the proof of this, I'll go no further than one of our own *Divines*, Learned and Zealous and very Famous in his Generation : 'Tis Mr. *Perkins* in his *Cases of Conscience*, concerning the *Gesture* to be used in *Prayer*; wherein he lays down these *Three Rules* (he speaks of *Publick Prayer*.)

B.2.C.6.q.  
3.P.67.

1. 'When *Publick Prayer* is made in the 'Congregation, our *Gesture* must always 'be comely, modest and decent.

2. 'All *Gesture* used publicly, must 'serve as much as may be, to express the 'inward humility of the heart, without 'Hypocrisy. Now these kinds are manifold (saith he) some concern the whole 'Body, as the bowing thereof, the casting 'of it down upon the Ground. Some again concern the Parts of the Body, as 'lifting up of the Head, the Eyes, the 'Hands, bowing the Knees, &c. Touching 'these the Scripture hath not bound us to 'any *particulars*.

3. '(Therefore) we must (saith he) 'in publick Prayer, content our selves to 'follow the laudable fashion, and *Custom* of

‘ that *particular* Church, where we are.  
 ‘ For to decline from *Customs* of particular  
 ‘ Churches, in such Cases, often causeth  
 ‘ *Schism* and *Dissentions*. And what he  
 says, upon the *Epistle* to the *Galatians* to  
 the same purpose is worthy to be noted,  
 and *seasonable* for our Christian Pract-  
 ice.

‘ The use of the Law among the *Jews*  
 ‘ (saith he) was to shut them up into the  
 ‘ Unity of one Faith and Religion. For  
 ‘ this Cause they had but one Temple, one  
 ‘ Mercy-seat, one Highpriest, &c. Hence  
 ‘ it follows (saith that Holy man) that in  
 ‘ a Godly and Christian Common-wealth,  
 ‘ when true Religion is established, there  
 ‘ may be no Tolleration of any other Reli-  
 ‘ gion. For that, which is the End of God’s  
 ‘ Laws, must also be the end of all good  
 ‘ Laws, in all Common-wealths and King-  
 ‘ doms, namely to shut up the People into  
 the Unity of one Faith.

‘ The Church of the *Jews* (saith he) is  
 ‘ called a *Fountain Sealed*, a *Garden en-*  
 ‘ *closed*, *Cant. 4. 13.* ) a *Vineyard hedged*  
 ‘ *in* ( *Isai. 5. 5. Psai. 80. 13.* ) And here  
 ‘ (*viz. Gal. 3. ver. 23, 24, 25.* ) we see  
 ‘ what is the Hedge or Wall of this Garden,  
 ‘ or Vineyard: namely the Regiment or  
 ‘ Policy of *Moses* by a Threefold kind of  
 ‘ Law. This admonisheth us (saith he )  
 ‘ to respect, and with care to observe good  
 ‘ Laws

'Laws: because they are as it were Hedges  
'and Fences of all good Societies: and the  
'breaking of them is the pulling down of  
'our Fence: Thus Mr. *Perkins*, from  
which principles of his, good God! How  
much are these times degenerated? and  
let all the World judge, who honours the  
Reformation most, they who professedly  
violate, or they who zealously maintain  
the Laws and legal establishment of it.

7. We may add, That the Church hath  
this Power, not only in *Sacred Rites*, and  
Acts of *external Worship*, but also, in such  
as are *civilly decent*; and such is the Wo-  
mans *Vail*, which I look upon not as a  
thing properly *Religious or Sacred*, but  
only as a *decent Habit*, according to *cu-  
stom, common estimation* and the *Law of  
Nature*, especially in *Ecclesiastical Assem-  
blies*; \* whereupon *Bullinger* † concludes  
his Commentary upon that head thus, *Hæc  
verò de Habitu Ecclesiæ ingredientium  
dicta sufficient*: 'This shall suffice to  
'have spoken touching the Habit of such  
'as approach the Church of God.

\* See 1.  
Pet. 3. 3.  
† Ad Co-  
rin. Ep. c.  
11. v. 16.  
P. 131.

And, now, one of the Apostles Instan-  
ces, (when he is giving *Orders* to establish  
*Decency* in publick Assemblies) being in  
the matter of *Habit*; methinks this should  
be warrant enough (as a *General Rule*)  
for the use of the *Surplis* by *Ecclesiastical  
Ministers* in the *Publick Offices* and *Ad-*

*ministrations* of the Church. For to Officiate *naked* is against *Natural Decency*, and so dishonest: to Officiate in a *Fools Coat* (or some *singular Habit* taken for it) is *ridiculous* and scandalous. And such as are peculiarly *seperated* to the Service of the most High God, why should not they be *distinguisht* by *special Habits*, (in the publick and solemn Administration of their Sacred Offices) as well as *Civil Judges*, *Mayors*, and other *Publick Officers*? Does this make any *alteration* in the *substance* of Religious Worship? *Quod veteres Episcopi cœnam administraturi, aliam induerint Vestem, ad Mutationem Cœnæ nihil pertinet*, saith *Zanchy*; \* That such as Administer the Holy Office, do put on another Vesture, this does not *change* the Worship: but adds *solemnity* to it. To prevent *indecenty*, we have the *Order* of a just Authority to determine the Point. And our Governors, for their *direction*, (besides the light of *Nature*, and common *custom*, where any Religion was in *Vogue*) had the Rule of *Analogy* from the *Vests* of the *Priests* and *Levites*, in their *Solemn Assemblies*, under the *Law*, and an Invitation by a fair *Allusion* to that Practice, in the Vision of *St. John*. (*Apoc. 7. 13, 15.*) And what Habit more *Decent* then *White* to represent, that *Holiness* becomes both the *Priest*, and the *Christian Profession* aswell

\* Decultu  
externo:  
mp. 447.

aswell as the *House of God*? However, this being about the *use of a Habit in Ecclesiastical Assemblies* (as was the *Woman's Vail*, which the *Apostle* gave *special Order* for) it must certainly be comprised under the *General Rule of Decency*, and consequently *as such*, under the *command of God*, according to the *Observation of Hemmingius* (In 1. ad Cor. 14. 37.) *Sunt Mandata Domini, quæ hîc à Paulo præcipiuntur, quantum quidem ad Genus attingit, quatenus præcipiunt Decorum, & Ordinem in Ecclesia Publicæ edificationis & Pacis gratia*: They are the *Commandments of God*, which are there *injoyn'd by St. Paul*, as to the *Genus* or *Generality* of them, inasmuch as they require *Decency* and *Order* in the *Church of God*, for *Edification* and *Peace-sake*.

As to *Kneeling at the Sacrament*, (a Ceremony much scrupled at heretofore) much need not be mentioned to *Judicious Persons*. For *Kneeling* it self is undoubtedly an *Act*, or *Part of God's External Worship* (and not a *Mere Rite*, or *Naked Ceremony*; ) 'tis suggested by the *Law of Nature*, dictated by *Common Sense* and the *Reason of all Nations*, and declared to be our *Duty* by the *Second Commandment of the Decalogue*. A Gesture so familiar and frequent at our *Prayers*, that 'tis many times put for the whole *Duty*, aswell un-

\* *De cultu  
extrinſeco.*  
p. 380.

\* *Cases of  
Conſcience B. 2.  
Chap. 11.  
pag. 84.  
He that  
does not  
fall upon  
his Knees  
where con-  
veniently  
he may, il-  
lud indicium eſt non  
tantum  
Magnæ So-  
cordiæ &  
pigritiæ,  
verum eti-  
am profane  
mentis. Ly-  
ſerius in An-  
ta Perſic. p.  
55.*

der the *Old* as under the *New Testament*,  
*Micah 6.6. Ephes. 3.12. Zanchy* \* makes it  
a *Part* of Adoration or *External Worship*.  
Where the bowing of the *Knee* to *Baal* is  
disapproved, and they are commended who  
did not bow the *Knee* to him: Whereever  
we find a Command that every *Knee* should  
bow to God and Christ: In all those places,  
the Speech is not of *Internal* but of *Exter-  
nal* Adoration. Whence 'tis easy to Collect,  
that God requires *External Adoration* al-  
ſo; and *External Worship*, as the *Testi-  
mony* and *Fruit* of that which is *Internal*.  
*Zanchy* and *Mr. Perkins* \* is clear and ex-  
press for it. *Adoration in general* (saith  
he) is *outward Worship*, signifying and  
testifying the *inward Worship* of the heart.  
More especially by it we must conceive the  
bowing of the *Head* and *Knee*; the bend-  
ing and prostrating of the *Body*; the lift-  
ing up of the *Hands*, *Eyes*, and such like.  
And a little after, *Adoration* that is due to  
God the *Creator*, must not be social (for  
we are not God's *Mates* and *Companions*)  
but only *Religious*. And that this *Exter-  
nal Religious Worship* is due to God, and  
to God only, he proves thus. *The Devil*  
when he tempted our *Saviour*, desired no  
more of him but the prostrating of his *Bo-  
dy*. But *Christ* denies it and Answers,  
*Thou shalt worship the Lord thy God, and*  
*him only shalt thou serve. Matt. 4. 10.*  
This

This is a Part of God's Worship, but of whose Creating? Not of the Churches, but of God's; the Church does not immediately and Originally injoin it, but rather exhorts to it, (*Psal.95.6.*) O come let us worship and fall down, and Kneel before the Lord our Maker; She directs also and determines when it is most suitable and decent to be used. All the Question then will be whether the Appointment of the use of it at the Sacrament be convenient.

Kneeling doubtless is a Gesture, which very well becomes Supplicants; and 'tis very suitable and Decent, in such as Pay their Homage, or beg a Boon, or commemorate a sad Tragedy, wherein they have been and are still concern'd; And all these Cases meet together in such as come worshipfully to the Sacrament.

That this Sacrament was always received with Adoration,\* we have Authority and Evidence beyond expectation. That in the Primitive Church they received it standing was, (thereby) to assert the great Article, (that supports our Christianity, that is) Christ's Resurrection. But when the Church was well settled in the belief hereof, (without any more hesitation,) and the World generally perswaded of it, then (to shew her own Power and Liberty, in the Alteration) she changed that Practice for another no less consonant

\* Nemo autem carnem illam manducat nisi prius Adoraverit. *Austin. in Psal.98.*  
Et non Solum non Peccemus adorando, sed peccemus non adorando. *ibid.*

to

to God's *Law*, and more *suitable* to the *Nature* of the *Duty*. For tho *standing* be more proper to assert the *Resurrection*, being a *Gesture* of *Reverence* with *erection* and *alacritie* of Spirit: yet *Kneeling* being a *Gesture* of *Reverence*, with *dejection* and *humility*, is more suitable at the *Lords Supper*, being the *Annunciation* of the Lord's *Passion* and death, wherein we had a *Guilt*, and now expect a *Benefit*; which cannot but bring an apprehensive Soul (that is *Devout*) upon her *Knees*, as well to bewail the *one*, as to receive the *other*.

The *Rite* and *Ceremony*, at which the greatest offence is taken, is the *sign* of the *Cross*; which is fal'n under the same Fate with the *Preaching* of it; \* and I heartily wish, this were, (only as that was) among *Jews* and *Gentiles*. But if we can find a *General Command*, and some *Parity* of Reason in Scriptural instances to warrant it, I am in good hope among wise and modest Christians, this *scandal* of the *Cross* will vanish.

\* 1 Cor. i.  
18, 23.

1. That *Confession* of Christ Crucified, is an *External Act* of *Worship*, cannot reasonably be denied; and the necessity hereof is grounded upon the words of our Blessed Saviour, and his Apostles: *Be ready to give an Answer always to every man that asketh you a reason of the hope that is in you.* 1 Pet. 3. 15. Here is a flat Commandment



ment for Confession, saith Mr. Perkins. And our Saviour saith, *Whosoever shall be ashamed of me in this Adulterous Generation, of him shall the Son of Man be ashamed also, when he cometh in the glory of his Father, with his holy Angels, Mark 8. 38.*

2. This Confession or Profession has a threefold way to shew it self.

1. By the Mouth, \* and that is most Ordinary; and of this expresse mention is made Rom. 10. 10. *For with the heart man believeth unto Righteousness: and with the Mouth Confession is made unto Salvation. Non Solum fidem & interiore affectum requirit Deus; sed & externam Confessionem & liberam ejus professionem,* saith our Synopsis: † *God requires not only Faith and an inward affection; but outward Confession also, and a free Profession of it. But then*

\* *Opus habit & cor oris Ministerio. Theoph. ad Rom. 10. 10.*

† *In Dan. 6. v. 10.*

2. This profession may be exprest by the hand, by Subscription, *Isai. 44. 5. One shall say, I am the Lord, another shall call himself by the name of Jacob: and another shall subscribe with his hand unto the Lord, and surname himself by the Name of Israel:* Upon which place Mr. Calvin observes that true faith will break out into Confession. And there are four words used to intimate so much (*Invocari nomine Israel, &c.*) to be call'd by the name

name of Israel, to *Subscribe*, to *Surname* himself, and to say, I am the Lords. *Nec enim obmutescere oportet qui verè Deum Colunt: sed quod intus in animo gerunt, factis etiam & dictis testari*: Such as truly Worship God ought not to be mute: but by *Words* and *Deeds* to testify their inward Piety. Whence it follows.

3. This Profession may be made by *Symbolical* signs or *real* tokens. *Ceremonie ad Dei Cultum, instituta Pars quoque sunt nostræ Confessionis*, saith Calvin (on Rom. 14. 22.) This I doubt not will easily be granted of such *Rites* as are under particular *Command* and of *Divine Institution*, as *Baptism* and the *Lord's Supper*. But we can produce other *Instances* for which there is no such *Command* or *Institution* to be alledged. What was the true meaning of that *Altar*, forementioned? The *building* of it gave offence to the *Ten Tribes*, as if it had been a *Monument* of *Superstition* or *Idolatry*: but, as Calvin observes, *Congeriem Lapidum erigere trophæi Loco, vel in testimonium Miraculi, vel in memoriam insignis Dei gratiæ, nusquam lex prohibuit*: To erect a heap of Stones as a *Trophy*, in *Testimony* of a miracle, or in *memory* of some *special* favour of God, this was *never* forbidden by the Law: otherwise both *Josuah*, and many holy *Judges* and *Kings* after him, had defiled

Ad Josu.  
22. 26.

defiled themselves with *Profane novelties*: But those words [ver. 26, 27.] *Let us build an Altar, that it may be a Witness, that we may do the service of the Lord before him with our Burnt Offerings*: Which words make it plain, that they intended that *Pattern* of the Altar, (*Jos. 22. 28.*) to be a *Recognition* of the God of *Israel*, a *Real Protestation* of their Relation to him, and of their sincere Devotion to his solemn Worship. And that the *use* of the *Cross* in the Christian Church was introduced upon the like account is affirm'd by our *Synopsis* upon that very *Text*: The words are these, *Sic Ecclesia nobis ante oculos ponit Crucis Christi figuram*: thus the Church sets the sign or figure of Christ's Cross before our eyes, not to invite us to *Worship* it, but to *put us in mind* of that true and salutary Cross, the Passion and Death of Christ, which wrought our Atonement and Redemption.

But we have a more pregnant instance than this to our purpose. We read (*Dan. 6. 10.*) when Prayer to Almighty God was interdicted, *Daniel* went into his House, and opening his Windows towards *Jerusalem*, He Kneeled down and Prayed. The opening of his Windows was an open *Protestation* of his Faith and Worship. For why did he open them? Not to let in Heaven, or to let out his Devotion:

on: but to give light to his Profession and Practice. *Hic erat Confessionis casus*, saith our *Synopsis*, Here was a Case of Confession: and so saith *Lyserus*, in his *Aulâ Persicâ*, p. 57, &c. *Fidem suam egregiâ Confessione testatur*, saith *Oecolampadius*\*; He testifies his Faith by an egregious Confession. He enters into his house, but he does not shut himself up for fear; for if he had done so, he would have shut his Windows: but he set them open on purpose, that such as watcht to betray him, might have the clearer prospect of his Faith and Piety. *Notandum est*, saith *Mr. Calvin*†; It is to be noted, that 'twas not the inward Worship of God that was here in agitation, but the outward Profession of it. When he saw his Faith was put upon the trial, and an experiment to be made of his Constancy, he would not so much as dissemble or counterfeit a forgetfulness of his Religion and Piety.

\* Ad Dan.  
6. 11.

† Ad Dan.  
6. 10.

And no doubt the holy Prophet opened his Windows, that by this help (saith he) he might consult his own Infirmary, and stir up himself to a greater Liveliness of Faith and ardour of devotion. And from hence we should learn, saith *Mr. Calvin*, when we are sensible or jealous of our own infirmity or coldness, to collect all the helps and advantages we can to awaken our care, and correct that torpour and sluggishness,

gishness, whereof we find our selves conscious. This was the Prophets design when he opened his Windows towards *Jerusalem*. *Hoc etiam Symbolo*; He had also a mind to let his Family see, by this *Symbol*, (or *Myistical Ceremony*) the Constancy of his Faith, and his *steadfast hope* of the promised Redemption. This is the sense and Judgment of Mr. *Calvin*.

Where we cannot but observe, that the Holy Prophet, out of the *servent* zeal of an inward Piety, made use of a *Symbolical sign*, before the Princes of the *Empire*, to protest the truth and sincerity of his Faith and Worship. And also here was no *special Command*, or *divine Institution* for the Practice; yet it gain'd an *approbation* from Heaven, and such as was attested and seal'd by a Miraculous deliverance.

Now, that the *Sign* of the *Cross* among the *Ancients*, was a *Real protestation* of their Faith, and like *Daniel's* opening of his *Windows*, to let others see what Religion he profess'd, we have the attestation of no less man than Mr. *Perkins* \*; who saith, *Annis à Christo 300*; That the first *Three hundred years* after Christ, the *Sign* of the *Cross* was taken for an *outward Profession* of the Faith, used in their *common course* of life, or their *ordinary actions*. And a little before he reports thus; *Veteres se Cruce contra Demones munierunt*;

\*Demonst.  
Problem.

Tit. Sig-  
nam Crucis.  
S. 3.

Ibid. S. 1.

*runt* : " The Fathers used to arm themselves against the Devil with the *Sign* of the *Cross* ; not that they ascrib'd any such Power to the Outward figure, but because they would make shew, and profess to others, *Suam fiduciam in Crucem*, their Trust in the Cross, that is, *saith he*, in the Passion and Death of Christ, by this solemn Ceremony ; and use it (also as he goes on) *Quodam quasi Monitorio fidem excitare* ; as an *Item* ; or Watchword, to awaken and stir up their Faith, which *Conquers* (the World and) all *Evils* (in it).

Ibid. §. 2.

Here, from this Holy man, we may observe, That this *transient* Sign of the Cross was in use from the *beginning* and in the *purest*, which were also the *persecuting* times of *Christianity*; and 'twas used upon a *double* account : (1) As a *symbolical Profession* of their Faith : (2) As a *ready Monitor* to excite and quicken the exercise of it. This *twofold* use of the Cross Mr. *Perkins* does not disallow, though with all good *Protestants* he *utterly condemns* the worship of it. *Crux non fuit à veteribus adorata* ; The Cross was never worshipt " by the Ancients, much less with *Divine* " *Worship*. They had only a *veneration* for " it, that is, *saith he*, they used it with *reverence*, and for an *attestation* of their " Faith ; and extoll'd it also as a sign of " their

“their *undaunted Belief* in Christ crucified  
 “before the *Gentiles*; and this they did  
 “even then, when the *Gentiles* threatned  
 “them with Torments. Thus Mr. *Per-*  
*kins*.

*Non sine causa*, saith Venerable Bede \* <sup>\* Ad Rom. 10. 10. v. Auguſt. De verb. Dom. Scr. 8.</sup>  
 out of St. *Auſtin*, &c. Twas not without  
 cause that Christ would have his *own* sign  
 fixt upon our *Forehead* as the *ſeat* of Mo-  
 deſty, that the Chriſtian may not be a-  
 ſham'd at the reproach of Chriſt. And So-  
 to, *Hac ratione*, &c. For this reaſon the  
 ſign of the Croſs is made upon the *Fore-*  
*head* of the *baptized*, that (as the Church  
 of *England* alſo hath it) *They may not be*  
*aſhamed publickly to confeſs the Faith of*  
*Chriſt, and him crucified.* De la Cerda,  
 and *Hugo Cardinalis* ſay the ſame thing  
 upon the ſame Text, *Rom. 10. 10.* And the  
 Learned *Gerhard* † tells us alſo, That Chri-  
 ſtians, to ſhew they were not aſham'd of  
 the Croſs of Chriſt, painted it upon the  
 miſt of their Foreheads; and *Cyriſ* of  
*Jeruſalem* \*, long before him, exhorts the  
 Chriſtians after this manner; Let us not be

† De Bap-  
 tiſ. §. 261.

\* Catech. 13.

in princip.

καὶ χη-

μα μὲν

τῆς καδο-

λικῆς ἐκ-

κλησίας

πάντου πρὸς

ἐς Χρῖſτον,

καὶ χημα δὲ τῶν καυλημάτων ὁ αὐτοῦς. Ibid. ante finem. Μὴ τοίνυν  
 ἐπιſοχιωδῶμεν ὁμολογῆσαι τὸν ἐς αὐρωμένον. ὅτι μετῴποι μετὰ παρ-  
 ῥησίαις δακτύλοις ἢ ſφραγίδι, κατὰ ὅτι πάντων ὁ αὐτοῦς κινέσθω.

Aug. in Joan. Tra. 118. Signum crucis niſi adhibeatur ſive frontibus cre-  
 dentium, ſive ipſi aque quā regeneramur, &c. nihil ritè perficiatur, i.e. Not  
 according to the cuſtome of the Church, the Rule of Decency. crucis  
 ſigno in fronte hodie tanquam in poſte ſignandus es, omneſque Chriſtiani ſig-  
 nantur. De Catechiz. Rud. c. 20.

abam'd of Christ crucified; but with our fingers let us imprint the *Sign of the Cross* upon our Foreheads.

By these, and a multitude of other Testimonies, which might be produced; 'tis evident that the *Sign of the Cross* hath alwaies been lookt upon as a *Real Confession* of the Faith of Christ crucified, and a *Symbolical Protestation* of it; so that we may sum up our Discourse in short after this manner:

Confession is an Act of *external Worship*, under a *General* command of Christ, which does bind *Semper*, though not *Ad semper*; and consequently the Duty is *alwaies* lawful, though not *alwaies* (in prudence) practicable. (2) That a *General* Command comprehends all *particular* Instances. (3) That the *Sign of the Cross* is one Instance of Confession, and so determined by the Authority and Practice of the Church. From which premisses it will unavoidably follow, that we are under an obligation to observe it.

And indeed there is sometimes a necessity for it; for a confession by *word of mouth*, or by *subscription*, is neither practicable nor possible, at all *Times*, by all *Persons*, in all *Places*. Some have their Tongues cut out, some are *mute* and *speechless*, some are among *Barbarians*, who understand not their Language. Some other way  
therefore



therefore is to be pitcht upon ; and what should *that* be, rather then what may reasonably be concluded from such intimations of Holy Writ as these: *Looking at Jesus, who endured the Cross, despising the shame: (And) I have determined to know nothing, but Christ and him crucified; (and) God forbid that I should glory save in the Cross of our Lord Jesus Christ: (and) If any man will be my Disciple, let him deny himself, take up his Cross and follow me.*

From which expressions, granting a *Real* Confession of the Faith, or a *Symbolical* Protestation of it, to be requisite, what could be more convenient, than that which hath been in use (as far as we are able to collect) from the first establishment of Christianity. And, as that very Learned and Judicious *Divine*, hath determined; *There are, certainly, many occasions for a Christian to have recourse to God for his Grace, upon Protestation of his Christianity, (which is the condition upon which all Grace of God becomes due) when there is neither time nor opportunity to recollect his mind unto a formal address by praying unto God: All which this Ceremony (the Sign of the Cross) fitly signifieth.*

Epilogue  
lib. 3. cap.  
29. p. 342.

I shall conclude this with a matter of *Fact*; The *Practice* and *Behaviour* of a Member of the *Greek Church* at the time

of his *Martyrdom* (a few years since) sent to me by a very Worthy, Learned, and Ingenuous Person. (who was upon the place at *Constantinople*.

“One thing (saith he) I cannot but take notice of, that all the way this deplorable Creature was hurried backwards and forwards to the *Cady* and the *Kaima Lam*, and afterwards to execution; when either he could not speak through *weakness* of body, or else could not be heard among the thronging Multitude: He, in a manner continually made the *Sign of the Cross* upon his *Breast*, to testify to the World by this *dumb Rhetorick*, his undaunted resolution of *being and dying a true Christian*. I confess it made me with great pleasure reflect upon that ancient *Rite* used by our Church in Baptism, I mean the *sign of the Cross*. It may be, that to men who never lived abroad amongst *Unbelievers*, nor considered the state of the *Primitive Church*, in which *this Practice* first prevailed, it may seem a very useless and empty Ceremony to make this *Sign* upon an *Infants* Forehead at his reception into Christ's Flock; much more for a man in Publick to do it upon his own *Breast*: but for my own part I shall rather for ever esteem it as an *Universal Character* of a *Christian*, soasmuch as it is sufficient to  
signifie

signifie throughout the *whole* World (when no other Language is mutually understood) that the Person so sign'd is *own'd*, or *owns himself* to be a Member of Christ's *Mystical* Body. And therefore many of the *Primitive* Christians were *branded* with a Cross, and the *Walls* of their Cities, and Castles, and Houses (as we see some yet remaining in many places to this very day) bore this *Mark* upon them, only as a note of *distinction* at first, though the *Superstition* indeed of succeeding Ages much altered the *Original* intent of it. The *Christian* Slaves and other miserable and *indigent* Believers, who up and down the Streets beg our Charity, when all *Language* is *insignificant*, or perhaps their *Tongues are cut out*, will declare their profession to us by *this* only sign. And we have several times travelled abroad in *Turkish* habits; and happening into a *Christian* Village, we have found the People at first very fearful and *averse* from giving us any entertainment; but assuring them by *this sign*, that we were of *their own Belief*, we have been *immediately* admitted and kindly treated. And without any further Instances, I have found this *outward* token alone in *these* Countries to be a sufficient *Shibboleth* to distinguish a *Christian* from an *Infidel*. Now though perhaps in your Parts of *Christendom* a

See Tertul  
de cornu  
Militis,  
cap. 3.

Christian of *riper* years, may never have a *real* occasion of making profession of his Faith by *this Outward Character*; yet I think our *Church* doth extreamly well in retaining so much as she doth of this *Ancient* Custome, I mean in *Crossing*, at least the Persons that are *Newly* baptized; since the words which she useth in that *Office* sufficiently expound the meaning of the *first Institutors* of this *Ceremony*; to wit; it signifies, that as they should manfully maintain the *inward* and *Spiritual* fight against *Sin* and the *Devil* and all *Pomps* and *Vanities*, under the *inward Banner* of a stedfast and lively Faith in *Christ*, so they should not be ashamed *publickly*, even by *this Outward Sign*\* to confess the same Faith to the World, and all the Powers thereof, *when*, and *wheresoever* they should have occasion for it.

\* *Vexillum*  
*Crucis in*  
*fronte portans.* Hieron. Apol. advers. Rufin. l. 2. c. 8.

Thus far I am gratified by my Worthy Friend's Letter. We see then, that the use of this *Symbol* in All the *Christian Church*, has *alwaies* been accounted a *Real Protestation* of the *Christian Faith*; and consequently, they have understood and practised it, as comprehended under the *General Command of Confession*; which contradicts the *Hypothesis* of these *Dissenters*.

The Dissenters Ninth Section.

“**T**hey are the more cautious of all  
 “ Ceremonies, because the Old Church  
 “ of England, in her Homilies, Serm. 3.  
 “ of Good Works, tells us, That such hath  
 “ been the corrupt inclination of Man,  
 “ superstitiously given to make new honour-  
 “ ing of God of his own Head, and then  
 “ to have more affection and devotion to  
 “ keep that, than to search out God’s Holy  
 “ Commandments and do them.

The Answer.

1. That which was the *Old Church* of  
 England, we desire may be the *Old Church*  
 of England still. But *Martin Luther* \*  
 observed a sort of men in his time, who  
 were all for *Novelties*. He was very fear-  
 ful, he saies, of changing *Old* things for  
*New* ones, in respect of the weak: but  
 especially *Propter leves illos & fastidiosos*  
*Spiritus*, in regard of those light and fasti-  
 dious Spirits, *qui ceu sues immundæ, sine*  
*fide, sine mente irruunt, & solâ Novitate*  
*gaudent, atque statim ut Novitas esse desit*  
*nauseant*: Who like unclean Swine, with-  
 out Faith, without Sense, rush upon *No-*  
*velty*, and delight in nothing else; and as  
 soon as ever it *ceaseth* to be a Novelty, it

\* In For-  
 mula Mis-  
 sa, in pr.

R 4

becomes

becomes *nauseous* to them. If these *Dissenters* had any *veneration* for the *Old Church of England*, they would not be so importune and fierce, as their *Party* are, for *Innovations*. For what is it but a *New Church* which they attempt to set up? *New Laws, New Liturgy, New Form of Ordination, New Ministry, New Governours, New Government, New Discipline. All New.*

2. That these *Dissenters* are more like to be given to *Superstition* than the *Church of England*; for the more *Scrupulous* are ever the more *Superstitious*, as *Matthæus* observes of those *weak ones* (*Rom. 14.*) *Tanquam Evangelica libertatis nescios, & superstitiosos*; They were ignorant of the liberty of the Gospel, and *Superstitious*. And though *Mr. Perkins* (as was noted above) says, *that discourse of St. Paul* was intended peculiarly for *those times*, not for *ours* (who should and might understand as well our *liberty* as our *duty*, a little better than those raw *Converts*;) yet these men fill their heads with the like *Scruples*, and *imitate* their *Superstition*. For what does *Superstition* signify, but an *immoderate fear*, *Quo se anxie torquent superstitiosi homines, dum sibi fabricant inanes scrupulos*, as *Mr. Calvin* hath it (*in Act. 17. 22.*) An *immoderate Fear*, wherewith *Superstitious* men do  
sadly

sadly torment themselves, while they frame vain scruples to themselves. And a *Superstitious* man is defined to be a Person affected with a *vain* and *superfluous* fear of God; \* *Qui metuit ibi Deum offendere, ubi non offenditur*; One that fears to offend God in that wherein he is not offended. Hence proceeds that *tremulous aversion* to such things as God has no where forbidden, as if the use of them were *sinful*. This the Apostle reproves in the *Colossians*, *Touch not, taste not, handle not*, Coloss. 2. 20. Whence this Observation does naturally arise, That *such as are afraid they should offend God, and wound their Conscience, by the use and practice of such things as God hath not forbidden, are Superstitious*. And into what absurdities and extravagant *Whimsies* this humor will carry men, we may read (as has been said) in Mr. Calvin, if our own Experience were not pregnant with Examples to that purpose. How many men have formerly, and do still trouble themselves and the Church of God upon this account! *Sens enim saepe dolens & gemens multas infirmorum perturbationes fieri, per quorundam fratrum Contentiosam Obstinationem, & Superstitiosam timiditatem, &c.* They are the Complaint of the Great St. *Austin*†; I have seen with grief and sorrow, that the weaker sort are much disturb'd by the *Contentious*,  
Obsti-

\* Calv.  
Lexic. Jurid.  
verbo  
Superstitio-  
sus.  
See the  
Proposal  
rectified,  
p. 5, 6.

† Ep. 118.  
Januario.

Obstinacy, and Superstitious timorousness of certain Brethren, who in matters of this (indifferent) nature, which can be brought to no issue, either by the Authority of the Holy Scripture, or the Tradition of the Universal Church, or upon the account of their being beneficial towards the amendment of life; but only, because they fancy they have some reason for them, or some foreign practice, (which they esteem so much the more learned, because it is the more remote) *Tam litigiosae excitant quæstiones, ut nisi quod ipse faciunt, nihil rectum existiment* \*; They raise such litigious Questions and Disputes hereupon, that they will allow nothing to be right, but what they do themselves. Which is as true a Character of our Dissenters, as if St. Austin had been alive, and acquainted with their disposition and practice before he wrought it.

\* Bullinger  
citing  
these  
words of  
St. Austin  
1 Ep. ad  
Corinth. 11.  
p. 146.  
[Hæc mirè  
quadrant  
nostro sæ-  
culo] in his  
Margent.

† Calvin.  
Instit. 1. 4.  
c. 10. §. 11.

Fear is a Passion very apt to enthral us; and a fear upon the account of Religion most of all. This Fear many times sets up strange Opinions in mens minds; and when these are once framed, *† Humanum ingenium quod suum est illic recognoscit, & recognitum libentius amplectitur, quam optimum aliquid, quod sue vanitatis minus conveniret*; 'Tis the Nature of man to recognize his own Conceptions, and not only



only to acknowledge them, but to be fond of them, and prefer them before the best things, which contradict their Vanity.

3. Being wedded to these *New Fables*, (the issue of their own *imagination*s;) out of devotion to them they *Sacrifice* (they offer up) the very *Commandments* of God; and perhaps by this means they run into *Idolatry*, as well as *Superstition*, (though such as are most concern'd therein, are not presently sensible of the guilt of it.) I am sure St. *Austin* and St. *Hierome* are both of this Judgment. *Perverse Opinions* (says *Hierome*) are the *Graven* and *Molten Images*, which are adored by such as frame them in their *Imaginations*, (*Comment. l. 1. in Habak. 2.*) and (in *Deu. 3.*) *Qui falsum Dogma componunt*\* —; They which set on foot a *false Opinion*, set up an *Image*, and as much as lies in their power, by their *Perswasion*, they compel others to fall down and worship the *Idol* of their *Falseness*. And again (in his *Commentary* upon *Jerem. 32.*) *Sed usque hodie in Templo Dei quæ interpretatur Ecclesia, &c.* Even at this day (saith he) in the Temple of God, which is interpreted to be the Church; or in the hearts and minds of Believers an *Idol* is set up, when a *New Doctrine* is broached: and as is said in

Matt. 15. 6.

\* He speaks of all Heretics, *Qui fulgore eloquentiæ Secularis falsum Dogma componunt.*

Deu-

*Deuteronomy* (the 4th) is worshipped in secret. Nor does that Doctor rest here, but he saith further (in that *second of Habakuk*) *Si quando videris aliquem nolle cedere veritati*, &c. When thou seest a man that will not yield to Truth, but persist still in his Error and studied opposition, when the falshood of his Doctrines is made manifest; thou maist very fitly say, *Sperat in figmento suo*, & *facit simulachramuta vel surda*; He puts his trust in his own figment, and frames to himself dumb or deaf Idols. Nor does St. *Austin* differ in his Judgment; for he says plainly \*, They are involved in a baser kind of *Superstition*, *Idolatry* and *Servitude*, who worship their own *Fancies*, than they who worship the *Host* of Heaven. His words are these, *Est alius deterior & inferior cultus simulachrorum*, &c. There is another inferiour and baser kind of *Idolatry*, when men worship their own *Fancies*; and whatever the Imagination sets up in the mind through *pride* or *fear* †, *Religionis nomine observant*, They observe it strictly as their Religion. Now whether these *Dissenters*, out of zeal to their *Negative Superstition* [*Touch not a Surplice*, *sign not with the Cross*, *kneel not at the Sacrament*, &c.] do not peremptorily reject the expresse Command of God, for *Obedience* to their *Governours*, let all sober men and the World judge.

\* *De vera Religione*, cap. 38.

† *Timore* (alijs) *tumore*.

4. I would ask this Question ; Do these Dissenters value those *Homilies*, or do they not? If they trust our *Reformers* for that Observation, they have reason also to believe them, that there is no such *peril* of Superstition in those *Ceremonies*, which the Church then enjoyed and they themselves *practised*; for, I hope their *insinuation* should not be more prevalent to keep them from *Superstition*, than their constant *practice* to keep them in *Obedience*, especially when, 'tis evident, that their Disobedience runs them into *one sort* of *Superstition*, which in the general they pretend to be so very *shy* of, that they can *overlook* an expresse and necessary *duty* to avoid it.

The

## The Dissenters Tenth Section.

" **T**hey say, they have read over all  
 " the Books that have been writ-  
 " ten in justification of those things, and  
 " they find their Arguments so weak, their  
 " Reasons, so frivolous, that setting aside  
 " Rhetorick and Rayling, there's nothing  
 " in them, but what had been either an-  
 " swered by others, or is contradicted by  
 " themselves, which hardens them in  
 " their Error, who are gon astray into the  
 " right way.

## The Answer.

1. He saith, they are gon astray into the  
 right way: This is no time for Bullbait-  
 ing; therefore if they have a mind to gad  
 let them take their jest along to make mer-  
 ry with. But *Corah* had as fair a way and  
 as safe a Convoy too, in his own conceit:  
 Yet *St. Jude* was of another Judgment;  
 and we know he fell into the *Pit* at last.  
 And 'tis somewhat an unlucky expression,  
 [To go astray into the right way,] For we  
 read of wandering stars; whose Motion  
 (if we may believe any old *Philosophy*,)  
 is very Regular, in respect of the first mo-  
 ver, (and so they are in the right way:)  
 But they have Erratick Motions of their  
 own;

*Jud. v. 13.*  
*Cajetan.*  
*ib.*

own; and to these were those false-teachers resembled by St. Jude, who are said to wander; because really they do so; by their fluctuation in their Doctrines, Deviation from the common Practice of the Church, and by seducing their simple followers. But they that are such, St. Jude tells us, there is a sad reserve of vengeance allotted for them. *Jud. Ep. v. 13.*

2. They say, they have read over all the Books, &c. But do they bring minds prepared to receive the truth, and Patient of convictions? *Lavater* (as was observed above) tells us of *Zelots* in his time, that would write and publish *Answers*, before they had well considered or so much as read the Discourses, they did oppose. And one would think that some of these Dissenters dealt so by their Adversaries; for they call their Arguments weak, many times, when they cannot answer them: and their Reasons *Futiles* when they find them too convincing to be eluded. What their performances have been, when they managed this Province before that Learned Prince King James, at the Conference at Hampton Court, his Majesty has told us in his Proclamation, \* of March 5. in the first year of his Reign, in these words [ we found mighty and vehement Informations supported with so weak and slender Proofs, as it appeared to us and our Counsel, that there

\* Printed before the Old Common Prayer: but left out in the New one.

there was no Cause why any Change should have been at all in that which was most impugned, the Book of Common Prayer containing the form of the publick service of God here established neither in the Doctrine; which appeared to be sincere, nor in the Forms and Rites, which were justified out of the Practice of the Primitive Church. Thus saith that Learned and Judicious Prince. And whatever Partial men may think, the Judicious and well discerning will conclude, that our present Dissenters (after all their great pains and study) have made very little accession of advantage to their Cause by Argument and sound Reason, whatever may accrew to it, by Noise, Tumult, and importunity.

3. For Rayling 'tis so much our Authors own Talent, I know no man will claim it from him, especially finding that the Spirit; which acts in him, prompts him not only to Scoff and Rail, but now and then to be Smutty and Obscene.

4. This Author seems to be very kind in allowing his Adversaries to have Rhetorick. And 'tis a quality so ornamental and useful, I shall not wish them to part with it, but to make use of it still (to better purposes then he does his Witt and Reading) to advance Obedience Peace and Piety. But for contradicting themselves

*selves* (by which we are not to understand any ingenuous *Retraction* upon second thoughts and better information) 'tis a new Observation of this Authors, never before collected out of their Writings. 'Tis true, we have read of *Richard* against *Baxter* (in 80 Pages,) but never of *Richard* against *Hooker*, or any the like, in all my time. If he has found him out let him name the party.

5. But the main *Quære* will be, How these *Dissenters* come to be *hardened* in their Error; for (tho he calls it a *Going astray into the right way*) there is no less truth in this his *Drollery*, than in their *Conviction*, who are mentioned *Wisd. 5.6. They have erred from the way of Truth*; and how so? *Malunt perversis Vocibus veritati reluctari, quam confessis erroribus Paci restitui*, as *St. Austin* says of the *Donatists*; They had rather *perversly* resist the Truth, than *Confess their Errours* to be restored to the Peace of the Church. Let *Scripture*, and *Antiquity*; let the best *Authority* and the highest *Reason* urge what they can, they will not be convinced or perswaded; the Reason is given by the Learned *Davenant*; They are *Inscitiâ occacati*, or *Malitiâ abrepti*, or *Philantiâ fascinati*: Either *blinded* by Mistakes and Ignorance, or *hurried away* by Envy and Malice, or *bewitch'd* by Self-love and

*De Baptismo contra Donatist. lib. 3 c. 12*

V. Ifai. 44.  
20. *Quis  
qui sibi  
in errore  
suo placet,  
nec inquir-  
rit an re-  
ctum sit  
institutum  
suum, is  
nunquam  
animam  
suam libe-  
rabit.*  
Calv. in  
Ifai. 44. 20

Vain-glory. They are *pre-engaged*, and having embarked themselves upon other *Principles* (and drawn so many well-meaning Souls into *Association* with them) they are resolv'd to *keep possession* for their own *Reputation* and *Interest*. For this Reason, they *study*, not to be *inform'd*, but to *contradict*. They read what is Writ against them, not with a preparation of mind to *receive the Truth in the love of it*; but to contrive the better to *justify* their *Separation* (with the odd pranks which have been plaid upon that account.) This makes them to *Gasp* at little things, and to *rest* in nothing; nor will they ever be *satisfied*, but in the use of *Forms* and *Canons* of their *own* devising. For (to such as have read them thorowly) in the opinion of *their own personal Infallibility* they come not much short of the *Pope* himself; and (had they Power in their hands) we have some reason to believe, they would no less *imperiously* impose the effects of it. I need go no further for Evidence, than the *Front* of a Book written by Mr. B. which bears this *Arrogant Title* [*The true and only way of Concord of all Christian Churches*:] which puts me in mind of what *Bullinger* observed of the like sort of Men (which *pestered* the Church of God) in his time: *Invenias hodie* (saith he) *Morosos quosdam, qui tamen*

*non*

In Ep. ad  
Gal. c. 2.  
p. 32.



*non negare possint, alios Paria docere, & unum cum ipsis Christum prædicare, cupiunt tamen se Religionis Dominos appellari, imò à se profectum esse Evangelium Christi.*

"You may find (saith he) at this day certain froward men, who, though they cannot deny, but other men Preach the same Christ, and the same Truth with themselves; yet they ambitiously affect to be called the *Masters of Religion*; yes, and to have men believe they stand engaged to them for the light and purity of the Gospel. To such *Arrogant Pretenders*, we are taught what Reply to make by the expostulation of the Great Apostle, to those *deceitful Workers* (as he calls them) among the *Corinthians* (1 Cor. 14. 36.) *What? Came the Word of God from you, or came it unto you only? But of this place we have given some account already.*

See Gro-  
tius, Georg.  
Calixtus,  
Dav. Dic-  
son, Jo.  
Calvin.

I shall conclude this Section with the Words of the Reverend and Learned Professor (who was not then Bishop) *Prædeux; Haud scio an filios aliat Magis de-  
generes quævis Ecclesia, quam Anti-  
Synodicos nonnullos Novatores, qui seorsim saperent à Majoribus, aut Fratribus; & satis ducunt ad Contemptum, si quis non statim se incurvet ad eorum vestigia. Hisco plerunque familiare est, Transmarina, & longè Petita admirare; Do-*

De Autho-  
rit. Eccles.  
Lect. 22.  
in Bene-  
dict. m.  
p. 352.

\*This Lecture was read when Authority prevailed.

meslica extenuare ; Ignotos deperire ; præpositis vero suis, quibus debito tenentur obsequio, quavis arrepta occasione, recalcitrare ; sua tantum deosculari, quæ non pallam\* astruunt, sed occultò disseminant. Tantum abest ut tales Ecclesiam audiant, ut indignantur plurimum, si ipsos non audiat Ecclesia, & saltet ad ipsorum fistulam, etiamsi incertissimum edat Modulamen. Hujusmodi Superstitiosi, factiosi, furiosi, insidiosi, destinandi vel debellandi sint à vobis, (Dilecti Filii) si Benedictionis Cælestis Messum uberem, pacatam & optatam expectetis. 'I know not (saith he) whether any Church can nourish more de-  
'generous Children, than some Anti-  
'Synodical Innovators, who would be  
'wiser than there *Betters*, or their Bre-  
'thren ; and take it for a great *Contempt*,  
'if any one should not bow himself at  
'their feet. 'Tis very familiar with these  
'Men, to admire what is *forreign* and *far-  
'fetcht* ; and to *depreciate* and lessen what  
'they have *at home* ; to be *fondly in love*  
'with *Strangers* ; but upon all occasions,  
'to kick against their *Governours*, to  
'whom they owe a due *Obedience* : To  
'embrace only their *own* (*Sentiments*),  
'which (in those days) they did not o-  
'penly assert, but *privily* disseminate.  
'Such Men are so far from *hearing* the  
'Church, that they take it in great *disdain*  
'if

*upon the Dissenters* Melius Inquirendum. 261

'if the Church will not *bear* them, and  
'dance after their *Pipe*, though it gives  
'never such an uncertain sound. Such  
'*Superstitious, factious, furious, insidi-*  
'*ous* Persons, you (*my Beloved Sons*) are  
'to *mark out*, or *vanquish*, if you expect  
'the *plentiful, quiet, and desirable Har-*  
'vest of the Heavenly Benediction, &c.

Thus that *Learned Doctor* in his *Lecture*, \* July 10. 1637.

\* In *Vesp-*  
*riis Comi-*  
*tiorum,*  
July 10.  
1637.

The Dissenters Eleventh and Last Section.

**T**hey say, *It's their duty to endeavour a Reformation according to the Word, which if others will not, they cannot help it, and hope they will not be angry with the Willing.*

The Answer.

I. Is it their *duty* to *endeavour* a Reformation? How? Endeavours have several waies and methods to *exert* and declare themselves: Is it *by force of Arms*, and *with Garments rolled in Blood*? This is the practice of the *Jesuites*; and it was in use in the Times of *all* our Princes since the Reformation of Queen *Elizabeth*, King *James*, King *Charles* the First: and from the like practice in the Reign of our present Dread Sovereign (we may make it a part of our *Litany*) *Good Lord deliver us*. For we are sure this is not *Christ's* way, not *according to the Word*. It may very well be their *Temptation*, but it cannot be their *Duty*. But in order to a clear and full Answer, we shall consider,

1. *The Scandal and Danger of Innovations*; Scandal, I say, for if there be not very good ground for it, the very  
*Chance*

Change it self is scandalous. Hereupon the (then) Lord Commissioner *Fiennes*, in his *Speech* \* to Protector *Cromwell*, tells him, \*Treasons Mr. Fitts, page 23.  
[ *So far as Old things can be reteined without danger or inconvenience, it is the wisdom and duty of all Governours to retein them.* ] Things by good advice once settled, are not presently to be altered, because some men presume they can make them better. *Ipsa etenim mutatio Consuetudinis, quæ etiam adjurat utilitate, Novitate perturbat*, as *St. Austin* has it ; The change of an *Old* custome gives more trouble and disturbance by the *Novelty*, than it can give advantage otherwise. And, as is judiciously declared (in the Preface † Of Ceremonies) † Before the Com. Prayer.  
‘ If they grant any Ceremonies to be necessary, or so much as convenient ; surely where the *Old* may be well used, they cannot reasonably reprove the *Old* only for their Age, without bewraying of *their own folly*. For in such a Case, they ought rather to have reverence unto them for their *Antiquity*, if they will declare themselves to be more studious of *Unity and Concord*, than of *Innovations* and *New-fangleness*, which (as much as may be with true setting forth of Christs Religion) is alwaies to be eschewed. Hereupon King *James* concludes His *Proclamation* \* (of *March 5.* in the First of his *Reign*) in these words, *We do admonish* all

Printed before the Old Com-mons Prayer Book, and fit to be reprinted.

all men, that hereafter they shall not expect nor attempt any further alteration in the Common and publick Form of God's Service from this which is now establisbed; for that neither will we give way for any to presume, that our own Judgment having determined in a matter of this weight, shall be swayed to alteration by the frivolous Suggestions of any light Spirit. Neither are we ignorant of the Inconveniencies that do arise in Government, by admitting Innovation in things once settled by mature deliberation: and how necessary it is to use Constancy in the upholding the Publick Determinations of States; for that such is the unquietness and unsteadfastness of some Dispositions, affecting every year New Forms of things, as if they should be followed in their Unconstancy, would make all actions of State ridiculous and contemptible: Whereas the stedfast maintaining of things by good Advice establisbed, is the Weal of all Commonwealths.

It was a Law among the *Locrians*, That he who offer'd to repeal or change Ancient Laws, and put up new, should come with a Halter about his Neck to their Senate; that if there were better reason against his New Laws (then for them) he should be hang'd up for his bold Attempt. *Demosth. contr. Democr.*

2. We should consider *whose* duty it is to *Reform*. Private Persons have their proper *duty* assign'd them: But they want *Learning, Skill* and *Judgment* for the *work* of *Reformation*; and consequently, should they attempt it, the *Remedy* were like to be worse than the *Disease*. And, Secondly, they want *Authority* too; and so their attempt would be but an *Usurpation*, and commence *Rebellion*, and so proceed to *Arms* and *Blood*; and perhaps end in a submission to *Popery*, to bring us again to some *Rule* and *Order*, after we are weary of *Confusion*.

*Common People* have business enough of their *own*, which the *Apostle* confines them to, *1 Thess. 4. 11.* they must *study* to be quiet, and to *do their own business*. They must live *soberly, justly, and godly*: To *keep themselves from Idols*; to suffer *Persecution*, rather than defile their *Conscience* with *Superstition* or profane *Worship*; for as *Lactantius* hath observed, *Inst. 5. 20.* *Defendenda est Religio à privatis omnibus, non occidendo, sed moriendo; non sævitia, sed patientia; non scelere, sed fide:* 'Religion is to be defended of all private Persons; not by taking away the lives of others, but by laying down their own; not by Cruelty, but by Patience; not by Wickedness, but by Fidelity. For *St. Peter* tells us, They suffer justly as Male- *1 Pet. 4.* factors, *15.*

factors, who suffer as *Bustle-bodies* in other mens matters. No Reformation can be made but some *Laws* and *Customes* must be laid aside, and some establisht. But none have any legal Power to dissolve such Constitutions, but they who make them. And they must have some *Commission* to shew for this purpose; for it would be too arrogant in men, to take upon them to make *Laws* for the Government of Christ's Household without his Authority. Hereupon the Learned and Judicious Sander-son has determined, *Jus Condendi Leges Ecclesiasticas esse penes Episcopos, Presbyteros, aliasque personas à totius Regni Clero ritè electos, & in Legitimâ Synodo ritè Congregatas*; 'That the right of making Ecclesiastical Laws, is in the Bishops, Presbyters, and other Persons duly chosen out of the Clergy of the whole Kingdom, and rightly convened in a lawful Synod. Ita tamen ut ejus jura sive potestati exercitium in omni Rep. Christianâ, ex autoritate Supremi Magistratus Politici pendere debeat: And yet so, that the exercise of that Right and Power in every Christian Commonwealth ought to depend upon the Authority of the Supream Civil Magistrate.

Wherefore that Learned and Ingenious S.P. in *The Case of the Church of England* (p. 264, 265.) hath very well observed, That

*Di legem  
Human. ob-  
ligat.  
Prælect. 7.  
p. 289.*



That the *Bottom* we build upon is this,  
'That the Church own'd by the Law of  
'England, is the very same that was esta-  
'blisht by the Law of Christ. For unless  
'we suppose, that the Church was Orig-  
'inally settled by our Saviour with Divine  
'Authority, we deny his Supremacy over  
'his own Church; and unless we suppose  
'that the Supream Government of the  
'Kingdom has power to abet and ratifie  
'our Saviours establishment by Civil  
'Laws, we deny his Majesties Supremacy  
'over his Christian Subjects; and there-  
'fore both together must be taken into the  
'right State and Constitution of the Church  
'of England.

There are some *Rites and Ceremonies*  
whose *Original* cannot be trac'd out, having  
bin in use in the Church of God, at all times  
and places: These are supposed with great  
Reason to have been derived from the *A-*  
*postles* themselves; for such an *Universal*  
practice could not be introduced but by a  
*Common and Universal Authority*, as an  
*Universal effect* must have a Cause of no  
less efficacy to produce it. Now for any  
*Particular Church* to attempt a *Change* of  
such *Rites and Ceremonies*, is as if a  
*Quarter Sessions* in a private *Corporation*,  
should take upon them to *dissolve* or *over-*  
*rule* what has been regularly done and set-  
tled in a *Full Parliament*.

3. We

3. We should consider, whether there be any *need* of such *Reformation* as they endeavour? There are some *Rites* and *Ceremonies*, which no *Person*, no *Particular* Church should presume to alter; because the *Unity* and *Uniformity* of the *Catholick* Church is preserved hereby; and if we will possess our selves to continue in her *Communion*, we must observe *them* upon the account of our *Conformity* to her practice. But other *particular* *Rites* and *Ceremonies* are left to the prudence of *Particular* Churches, to exercise *their* *Power* and *Liberty*, with respect to the *Manners* and *Temper* of the People. But,

That there is no *Necessity* of *Reformation* of the *Publick Doctrine* of the Church of *England*, hath been made good against *Doctor Burges* by the Right Reverend, Learned and Judicious *Doctor Pearson*, now Lord Bishop of *Chester*. And that there is no *Need* of such a *Reformation* of the *Publick* 1. *Doctrine*, 2. *Worship*, 3. *Rites and Ceremonies*, 4. *Church Government*, 5. *Discipline*, as is pretended, hath been proved by *H. S. D.D.* 1660.

But we shall not take it for granted. (tho we know no *Answer* returned to *these*, and several other Learned Men, who have wrote in Justification of the Church of *England* to that effect,) but give our proof for it; *That Church which is already*

dy Reform'd and establisht, according to the Word, as far as a state of Frailty and Humane Prudence will admit; That Church hath no need of further Reformation: Eut such is the Church of England.

I would not be mistaken; For I know there ought to be a proficiency in Grace \* 2 Pet. 3. 18. and Holiness, and the practice of all Christian Vertues, till we arrive at such a Degree of Perfection as this Mortal condition is capable of. But for a further Reformation of Doctrine or Government, of Liturgy, Rites and Ceremonies, or of Laws and Canons, (if what are already enacted were duly enforced and executed) we have no need of it.

It is duly observed by that Worthy Person even now mentioned, That if every defect from Christs Institution should forfeit the Rights of a Christian Church, there never was, as we may find by the Apostles account of the Churches in their times, nor ever will be such a thing as a Church in the World. For in this life it is not to be expected that any thing should be absolutely perfect, the very nature of Christianity supposes Imperfection, and accepts of Integrity; and as long as with sincere Affections men adhere to the Principles of the Church, they are within the Promise of the Grace of God.

The Case of the Church of England, p. 268.

That

That the Church of *England* is not Reformed up to those *Principles*, who can make good the Charge against her? Where was the failure? Did not our Reformers use sufficient Means?

(1) Did they not search the *Scriptures*, according to the Rule of our Blessed Saviour? Did they not understand the sense and latitude of the *Scriptures*? Had they not an eye to the Rules of *Decency and Order*, to God's Glory and the *Edification* of the Church?

(2) Did they not consult *Antiquity*, according to Divine Direction? *Jab* 8.8, 10. *Jer* 6.16.

(3) Did they not use a *Moral Diligence* to search into the nature of things, for their full satisfaction?

(4) Did they not make this Inquiry after the Truth with a *Christian Simplicity* and *Godly Sincerity*? We appeal to the Searcher of Hearts to witness this, and to their own Learned and Judicious *Writings* to assert the other.

(5) Had they not as full Authority, both *Ecclesiastical* and *Civil*, as was needful to establish that Reformation? And,

(6) and Lastly, Have we not had God's *Blessing* (while we *Conform'd* obediently to it) to assure us he was well-pleased with that Establishment?

King James tells us in his Proclamation  
even

even now mentioned, [*We had no reason to presume that things were so far amiss as was pretended, because we had seen the Kingdom under that Form of Religion, which by Law was established in the days of the late Queen of Famous Memory, blessed with a Peace and Prosperity, both extraordinary and of many years continuance; a strong Evidence that God was therewith well-pleased.*] But 'tis an ill sign of a growing Reformation, when the times afford us (as they have done a long while) so many *Evil men and Seducers, who wax worse and worse, deceiving and being deceived*, (2 Tim. 3. 13.) A Reformation of *Manners and Practice* we acknowledge highly needful; but for *Ecclesiastical Orders and Constitutions* about the *Worship and Service of God*, there wants nothing but a *heartly Observation* to improve them.

4. It is to be considered with great attention, Whether such as are in *Authority*, and are *satisfied* that there is no need of Reformation, should alter *Legal Constitutions* to gratifie, whether the *Humor* or *Importunity* of *Dissenters*?

In the management hereof I shall consult no *Passion* or *Interest*, nor be swayed by any prejudice, resolving only to give the sense of other *Protestants*, and I shall begin with the *Lutherans*.

'Tis

\* Ex Ep.  
ad Rom.  
Disput. 16.  
Thes. 43.

'Tis the Resolution of David Rungius\*, After a faithful account given of the free use of things indifferent, such as will not submit to a just Authority, nothing is to be done in their favour; but as Persons persisting in their purpose, out of Hypocrisy or Stubbornness, out of a love of Contention, or some other Mental distemper, they are sharply to be reprov'd.

† System.  
Tom. 2.  
Artic. 40.  
cap. 1. §. 3.  
p. 514.

Brochmand†, another eminent Man of that Party, saith; Some respect is to be had of the Weak in order to their Information: but to such as are obstinately Superstitious, maliciously Treacherous, or false Brethren, there ought not to be the least yielding. His Reasons are these, Lest hereby we should confirm the Superstitious in their Superstition, or Minister Scandal, and an occasion of Errour to such as are conformable, or afford such false Brethren matter to glory in.

\* collig.  
Adiaphor.  
Disput. 1.  
Thes. 60,  
&c.

The Learned Meisner\* has muster'd up no less than Seven Arguments to the same purpose, which I shall collect as briefly as is possible.

1. 'The first is drawn from the Nature of things Indifferent; which is such as that they may be freely used, or freely disused or abrogated; but when the disuse, abrogation or practice is obtruded as of Necessury and Coaction, the nature of such Indifferent things is violated.

2. 'From

2. *From the Nature of Christian Liberty.* This is a valuable Treasure, and of Christ's own purchasing: but is endanger'd by a double Invasion. 1. When things not commanded by God's Word, are imposed as absolutely necessary to be observed. 2. When things not forbidden by God's Word, are restrain'd as sinful to be practised. There is Error and Superstition on either side, and Christian Liberty is equally betrayed in them both; which Authority therefore should neither abet, nor tolerate.

3. *From the Duty of true Christians.* An ingenuous Profession of the Gospel; to assert the whole Truth thereof, with the Priviledges which accrue to us thereby, especially when assaulted and opposed; and such is our Christian Liberty, with the free use, or disuse of things Indifferent (not determined by Authority, whose Power the Gospel has established.) This is a Christians Duty; A flat denial whereof is against that Profession which Christ requires (Matt. 10. 33.) and to dissemble it is unwarrantable, and we ought to avoid the appearance of it, (as one of the unfruitful works of darkness) that we betray not our Profession.

4. *From the general Command touching the lawful use of Ceremonies and things Indifferent.* Wherein three things

T

are

are to be observed, *Order, Decency, and Edification*. Good *Order* is not kept in tumultuous Alterations: All *Change* is dangerous in Church and State. No man can foresee what disturbance will ensue upon an inconsiderate variation of *indifferent and inoffensive Ceremonies*, especially in a time when such *Christian Privileges and Publick Authority* ought to be own'd and preserved inviolable. What Doubts may arise upon such a *Change*, and what Confusion may follow it, who will take upon him to determine?

Is not the Confusion great, when things *Indifferent* are exposed for *Necessary*, and things *Absolutely necessary* accounted but *Indifferent*?

Can it be inservient either to *Order* or *Decency*, when there is no degree of *Superiority* and *Subordination* among the *Ministers* of the Church? No distinction of *Habits* between the *Laiety* and the *Ministers of the Gospel*, observed?

Who can think the Church is Edified, where all *Genusflexion*, all *Reverence*, all evidences of a *Devout mind* are out of practice? When all the *Proper Lessons*, that should inculcate the Great Mysteries, which are to be represented for our Memory, our Devotion and Gratitude, on the *Festivals* of the *Nativity*, the *Resurrection*



*surrection* and *Pentecost*, &c. are abrogated; and perhaps the History of *Lot's* Incest, and the like, things most incongruous for such *Sacred Solemnities*, shall be surrogated and read in their stead?

5. *A Fifth Argument* is drawn *Ab incommodo*, from the great *Incommodiousness* of it. As the general Command requires in matters of Indifferency, that *all things be done to edification*: so the Law of Charity forbids us to do any thing that may either offend the *Weak* in the practice of their Conformity, or confirm the *Adversaries* in their Error; the Example of the Great Apostle affording us signal Instances to these purposes. The Mischiefs of such a *Scandal* are sufficiently collected from the *Woe* our Saviour has denounced against the Authors of them, *Matt. 18. 6, 7.* And the Mischiefs of such a *Confirmation* of obstinate *Dissenters*, are too evident (saith he) by Experience: The *Peace of the Church* is not hereby obtained, but the *safety* thereof much endangered; for the *Adversaries* do not acquiesce in such *Concessions*; but take occasion from thence to proceed in defending their *Errors*, and disturbing the *Church*; an Example whereof has given us a late Experiment in the Dukedom of *Asbalt.*

‘If they can obtain to have things *abrogated*, because they are pleased to load them with the reproach of *Superstition* and *Sinfulness*, they cannot with a fairer occasion to traduce other Matters, and by this specious Argument of *yielding* in such Cases, among the weaker and worse sort of Men, to render *Them* suspected in their Principles, *whom* they had formerly treated with all respect and reverence as the *Ministers* of God: Hereupon such as are not well *Confirmed*, will be apt to *fall away*, and others will be offended at their detection; and so the Church (saith he) will not be *edified*, but *destroyed*; the Course of the Gospel not *promoted*, but *hindred*; and at last *Truth* itself not *asserted*, but *weakened* and *subverted*.

6. ‘A *Sixth Argument* he draws from *The Practice of the Primitive Church*. *Circumcision* being then but a thing indifferent (as he observes) *St. Paul*, according to the Rule of *Charity* and *Christian Liberty*, did sometime practice it; but when *false Brethren* did fraudulently intrude, to spy out and betray the *Liberty* of the Church, and attempted to impose it as a matter of *Necessity*; *St. Paul* did absolutely reject it and condemn it.

*Simile*

*Simile ergo, &c.* In like manner the Rites and Ceremonies used in the *Lutheran Churches* are *Adiaphora*, things indifferent, neither commanded nor forbidden, either by any *Divine Law*, or *Prohibition*; God leaving them as a middle sort of things, which the Church may either *freely* use or not use at her pleasure. 'Now (*saith he*) seeing the *Calvinists* would put a *necessary* abstinence and restraint upon us as to the use of these things, 'tis out of all question, they would (*in effect*) betray our Liberty. 'Wherefore such as are faithful *Asserters* of the *Christian Liberty*, ought not to yield to *them* in the least; that (according to their duty) the Truth and Privileges of the *Gospel*, may be preserved inviolable from all bondage and dissimulation. Such as do otherwise, by a tame and cowardly *Cession*, do betray our Liberty, give *scandal* to the weak, and offer a manifest *violence* to *Apostolical* Practice.

7. 'His last Argument is drawn from the *insufficiency* and *weakness* of the *Adversaries* Reasons to make good their pretensions; which he does clearly evince, as will appear to any man that shall take the pains to examine the *Discourse* it self, to which I remit the Reader.

I have studied to be concise in the Abridgment of his Arguments, which he concludes thus:

‘That the *Calvinists* may obtain what they desire, ’tis necessary that they urge their *abrogation* upon an *honest* Title; and prove by evident Reasons, that the *Rites* received in our Churches are not purged from the *Superstitions* and *abuses* of the *Romanists*, but serve to *nourish* them. Which, since they never did attempt, because *Experience* is a clear Evidence to the contrary; therefore according to the *Liberty* purchased for us, *saieth he*, we do retain these *Ceremonies*, which are *indifferent* in themselves, and no where *forbidden* by the Word of God. And that the *Nature of things indifferent* may remain entire, *Christian Liberty* safe, and the *Truth* unshaken; we are resolved not to yield, no not so much as for one moment, to the *intemperance* of our Adversaries, who under a pretence of *Zeal* do nothing in matters of Religion, but with *tumult* and an *immoderate Asperity*. Thus the Learned *Meisner*, on behalf of the *Lutherans*.

Yet I cannot omit another pregnant Evidence of their *strictness* in adhering to their establishment, which we find in an *Extract* out of the *National Synod*, held by the Churches of *France* at *Charenton*, in *September 1631*. In

In the Chapter which contains their *General Acts*, their Answer made to an Address of some of the *Lutheran* Perswasion, (Translated into *English* either by Mr. *Samuel Hartlip*, or Mr. *John Dury*, Printed 1641.) runs in these very words, viz.

Touching the request made by the Province of *Burgoigne*, that such of the Faithful as embrace the *Augustine Confession*, might be permitted to Contract Marriages, and bring their Children to be baptized in our Churches, without abjuring the former Opinions which they hold, contrary to the Belief of these Churches. The *Synod* doth declare, that seeing the Churches of the Confession of *Ausburg* do agree with the other Reformed Churches, in the Principles and Fundamental Points of true Religion, and that in their Discipline and Form of Divine Worship, there is neither Idolatry nor Superstition. Such of the Faithful of that Confession, as shall with the Spirit of Charity, and in a truly Peaceable way joyn themselves unto the Publick Assemblies of the Churches in this Kingdom, and desire to Communicate with them, may, without the Abjuration aforesaid, be admitted to the Holy Table. Contract Marriages with the Faithful of our Confession, and present themselves in

\*This was a special favour.

*An Impartial Inquisition.*

† This is  
their  
strictness.

the quality of *God-Fathers* to the Children which shall be baptized: Upon their *Promise* given to the *Consistory* †, that they will never *solicite* them to *Contradict* or do any thing, *directly* or *indirectly*, against the *Doctrine* believed and *professed* in our *Churches*; but shall content themselves with giving them *Instruction* only in things wherein we all agree.

The *Note* in the *Geneva Bible* (at 1 Cor. 14. 38. 1.) is worth our observation, [*The Church ought not to care for such as be stubbornly ignorant, and will not abide to be taught; but to go forward notwithstanding in those things which are right.* Nay, in their *Books of Discipline*, as was observed above, they *Decree*, That *such as will not acquiesce in the Decision of their National Synod, and expressly cast off their Errors, shall be cut off from the Communion of the Church.* And this we find practised in *Geneva* with great severity; for *Goulartius*, and the rest of the *Consistory*, deprived *Rotarius*, one of their *Ministers*, and thrust him out of their *City*; and (which is more) they hunted him by their *Letters* out of a *Town* not far from thence, which had entertained him for their *Pastour*. And all this was done, because he gave the *Cup*, in his own *Church*, with his own hand, not permitting

ting a *Lay-man* to deliver it. This Fact of his was not the breach of any *Ancient Canon* of the Church, but consonant to our Saviour's own Practice, at the *Institution* of the Sacrament; yet being against the *Custom* of that place, they did thus sharply punish it. And Mr. *Calvin* does seem to justify such rigour, upon a Rule of the Apostle (1 Cor. 11. 16.) which affords him this Observation, *Auctoritate magis compescendos esse pervicaces, & rixandi cupidos, quam refellendos longis disputationibus*; that is, Such as are stubborn, and addicted to dispute and wrangle, (and refuse to sit down quietly by the *Publick Determinations and Practice* of the Church) are not to be treated with Disputations, but to be bridled by *Authority*. And there's

A N E N D.

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224



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# AN ANSWER

Sent to the  
Ecclesiastical Assembly at LONDON,

By the  
Reverend, Noble, and Learned Man  
JOHN DEODATE,

THE  
Famous professor of Divinity,  
And most vigilant Pastor of GENEVAH;

With some Marginal Notes by the late King.

Printed at Newcastle by Stephen Duckley, 1647.

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## The Translators Preface

To the  
Simple Seduced Reader.

Reader,

**M**ay the Father of Lights open thine  
Eyes to see over this Strangers  
shoulders, and by this Impartial perspective,  
what thou, whilst kept down thus  
low

## The Translators Preface

~~low by thy new Masters~~ and through thy  
~~Seducers false Mediums,~~ hast not hitherto  
been suffered to perceive, it being till now  
purposely hid from thine Eyes? Behold a  
meer Stranger that notwithstanding his  
manifold Obligations and personal ingage-  
ments to a contrary Discipline in the  
Church, and different form of Govern-  
ment in the State, yet overruled by the ma-  
nifest Truth and Honesty of the Kings  
Cause, breaks through all those Restraints  
of his Liberty (as far as he may) to tell  
the thus much plain English Truth; Behold  
here Geneva's veneration and full vindi-  
cation too of ~~thing~~ own Mother the Church  
of England, as it stood under Episcopacy,  
traduced here at home by her own spurri-  
ous Brood for Superstitious, Popish, Anti-  
christian, what not? And this Apology  
directed to the Assemblymen in answer to  
their Letter what ever it was. Behold  
here again a clear Justification of the King,  
vilified by his own for that for which stran-  
gers do admire him; his Clemency, his  
Inclinations to Peace, his Acts of Grace,  
&c. Behold here the Root of Gall, that  
which hath brought forth all these Natio-  
nal Mischiefs, the Popular Tumults and  
Conspiracies pointed at there, as the only  
Evident Cause of the Kings Divorce from  
the Parliament. See here by whom poor  
Ireland was deserted: one thing also thou  
mayst

to the Simple Seduced Reader.

~~mayst here take notice of from these stan-~~  
~~ders by, That the Clergy, in their own~~  
~~proper Sphere, may be as fit and as honest,~~  
~~and perhaps in some respect more able, for~~  
~~the good speed of a Treaty, than those~~  
~~that do slight them with utter preterition.~~  
~~Last of all behold here the Loyal and Re-~~  
~~ligious Subjects only Militia or his own~~  
~~proper Magazine, to witt, the known~~  
~~Laws of the Land, that and Prayer and~~  
~~Submission are the only defensive weapons~~  
~~allowed here by this Master of Fence. I~~  
~~say no more to thee, save only, that I do~~  
~~heartily pity thee, and therefore I do still~~  
~~pray for thee, and for all thy fellow-bond-~~  
~~men, That God will bring into the way of~~  
~~Truth all such as have erred and deceived,~~  
~~Amen.~~

See Dr.  
 Deadatts  
 Notes on  
 Rom. 1. 2.  
 and else-  
 where.

Reve-

Reverend, Godly, and worthy Sirs, our  
Dear Brethren and Companions in  
the work of the Lord.

**I**F proportionably to the grief, we have  
conceived at your Letters, ( wherein  
you have expressed the most sad face of  
your Affaires, ) we had but as much Ability  
either by our Consolations to assuage  
your sorrows, or by our Counsels to ease  
your Burthens, or by any our Co-operati-  
on to help your Extremity, we should  
think our selves very happy in so well cor-  
responding with your Honourable, and  
most loving *Compellation* of us; and right  
glad we should be thus to requite you with  
our best and effectual good Offices. But  
alass, as the scantness of our Capacity in  
this kind, so the ignorance of the more in-  
ward causes of so many miseries, and  
chiefly the perplex and dangerous Nature  
of the matters now in Agitation among  
you: All these put together, strike us quite  
dumb: we are as men wholly at a stand,  
able only ( in a kind of silent Astonishment  
or holy horror ) to admire, and to adore  
that finger of God, which is now lifted up  
over you all. But

But since, being by you so lovingly invited to it, we must needs at last break off our silence, we are reduced to an extraordinary *suspense both of mind, and of pens*, what to say first or last, or indeed what to say at all.

And now in the end, after long deliberation, lest, as *Job's Friends*, we should transgress by precipitate or unseasonable discourse: Behold our Hearts and Mouths top-full of the Senses and Expressions of our hearty Commiseration, our Eyes running down with Tears of Compassion, our Breasts even swol'n up with Sighs and Groans at your Calamities: These are they, God is our Witness, that fill up the greatest part of our private Prayers, of our publick Devotions, Fastings and Humiliations: In all which we are resolved to give the Father of mercies no rest, untill your Tranquility being once more Ordained in Heaven, God do extend peace upon Earth unto you all like a River, and the fulness of his blessing, like an overflowing stream.

Our Affaires, yea, the general interest of all the *Reformed Churches* are so closely involved in yours, and so mutually depending thereon, That your safety once procured assures us all of our own good Estates. Therefore especially during this greivous Tempest, which may seem to bring

*An Answer sent to the*

bring about again the heavy time of the  
saints great *primitive* tribulation, we are, in  
a manner compelled with trembling Hearts  
and Lips, to pour out our Lamentations in-  
to the Ears of our most gracious and hea-  
venly Father, no longer now only prepa-  
ring to contend by Fire, as he once reveal-  
ed it in a *Vision* to his Prophet *Amos*. 7. 4, 5.  
but already for a long time really contend-  
ing by Fire indeed: And how then can we  
forbear from crying out, O Lord forgive,  
cease we beseech thee, by whom shall Jacob  
arise for he is small, and round about all  
in Flame, by the Fire of thy burning In-  
dignation. From this our own Watch-  
Tower, untoucht as yet by Divine Miracle,  
We have beheld this furious Conflagration  
spreading it self all over; We have seen  
the *Grisoen-Italian* Churches utterly defa-  
ced, the Gospel in *Bohemia* its ancient seat,  
wholly extirpated; The *Palatinate* de-  
voured; The *French Church* as deprived of  
all humane supports, and refuges, like so  
many poor little *Callow Birds* alive indeed,  
but only during pleasure: The *German*  
*Churches* almost all over shaken, yea, more  
then half destroyed; your own *Ireland*  
swallow'd up with an unexpected deluge of  
*Assassines* and *Robbers*; one only thing was  
wanting to that huge heap of publick Cala-  
mity, Namely, that *Flourishing England*,  
the very Eye and Excellency of all the  
Churches

*Churches, Christ's own choice, purchase, and peculiar; the Sanctuary of the afflicted, the Arcenal of the faint-hearted, the Magazine of the needy, the Royal Standard of good hope, \* should be so unlookt for an accident, without any external Enemy, or forrain Impression, become in a manner, it's own Felo de se, and make an end of it self with*

\* This is a very large Testimony of the flourishing Estate of the Church of England as it stood under it's Episcopal Government.

*it's own cruel hands. What a sad Spectacle is this to see that Church thus trodden under foot? To see that glorious Fold of our Lord thus ransackt, yea worried, not by the wild Beasts of the Forest, not torn in pieces by the merciless paws of the Lion, or of the Wolfe, but utterly dismembred by it's own unnatural Sheep enraged and exasperated one against another: An horrid example this, and till now never heard of among the Reformed Churches! It seems heretofore like Christ's own true Sheep, they were kept tame by the fear of God, united by the same bond of Faith, knit together by the apprehension of the common Enemy, and so long they did both express and exercise holily and faithfully their mutual Charity, Quiet, and Unity amongst themselves; in all which they preserved themselves from the rage of the Wolfe, by the Christian simplicity of their own good conditions, by the Innocency of their pi-*

\* Scill that  
was under  
Episcopacy.

*ons lives, by the sanctity of their Religion, by the constant, undauntedness of their holy Faith. But now we are wholly struck with horror at the change of that glorious face of your Church, \* whilst we hear at this distance the loud report of those deadly Wars that are now flaming up betwixt the King and his People; to see at Daggers drawing indeed, Brethren against Brethren, Parents against their own Children, Christ's Sheep pushing against and goaring their own fellows, nay their own Shepherds: At all this we are utterly amazed, and would scarce have believed, That in the self-same pitched Field, one and the same God and Father, in the name of one and the same Mediator, at one and the same time, could be invocated for help on both sides, to shed the Blood of those, that for the Major-part had hitherto by so many clear Demonstrations, in the whole equal course of their lives, equal in their piety towards God, equal in their love and loyalty towards their Country, approved themselves such faithful and true Brethren one to another; strange, That these should now against their own Bowels turn all their warlike-power, far better if imployed in the just punishments of their own treacherous Neighbours, or towards the relief of their dearest Brethren, so long bowing the back under the weight of their bondage*



dage, and even at the last gasp for help.

What marvaile then, if these your cruel distractions have *awakened*, yea, *divided* even to a variety the Judgments and Affections too of *Christendom*? Neither do we our selves deny but that *for a while* we did somewhat *stagger at*, and as it were *fluctuate* about it; yet that *demur* of ours did neither proceed from *prejudice* against; nor from *partiality* towards either side, as not being called upon by either, neither publicly nor privately, till now of late in your reference unto us, which we do reckon as no small piece of honour, since in your esteem our Judgment may seem of so much weight, as able to *advance* or *balance down* either party, both being of such *extraordinary quality*.

We have contained our selves within the bounds of a conscionable Judgment, and *impartial* Charity, towards both parties, for indeed ye are both Brethren; We have neither way exceeded the compass of our own measure, but still kept a meane, as rejoycing on the one hand at those good things which we did hear were entertained with the general applause of all good men; So on the other hand, we could not but behold with grief those other *sinister passages* that in themselves did carry a more *fatal appearance*; we were overjoyed at the \* Issue of the *Scottish* troubles, that seemed

\* Without  
Battel or  
Blood-  
shed.

at first to preface a Combustion not unlike this of yours, and yet far sooner quenched; for as by God's own admirable handi-work (so by the *never-enough-magnified Piety and Wisdom of your most gracious King*, and by the Concord of that wary Nation) that fire was in time put out, ere ever it did burst into a more open flame. At the first Report of these your own *Commutations*, our minds were possessed with a good hope that all past Offences might with the same promptitude and facility be forthwith repaired, and all matters composed: So that what Actions or Counsels should appear amiss, might by the Benignity of *the best of Princes* be easily redressed, and consequently both *Church and Commonwealth* without noise or bloodshed be kept in due order: In pursuance of all which, we could not but admire the happy and glorious beginnings of the *Parliament*, and the *more than Fatherly affections* of his his most gracious Majesty, evidenced by his *enacting those Laws*, from which for the time to come, there was a clear hope of a *Government full of Equity*, and freed from all Corruption: An example not so rare, as indeed singular in this our wild Generation, so fertile of violent Powers and Princes. But all these our goodly hopes were soon blisted by that raging storm and tempest of popular Tumults among you, that  
did

*did force away both your most gracious Prince from his Parliament, as also a great part of the Parliament from it self, since which we have heard indeed of many attempts and enterprizes, many propositions and projects, but all of them come to nothing, nothing is yet brought to perfection, nothing is yet rightly settled or established.*

The Business of the Church might seem the *chief object* of your care and solicitude: If it had been handled and debated at *times*, and with *minds calme and quiet*, had the opposite Judgments been *compared and impartially weighed* one with another such an *orderly course* might *happily have purchased a lasting peace to your Kingdom*, and also rendred unto your Church that most desired *Primitive face of the Apostolical times*,\* but behold how quite

contrary the Event hath fallen out! For the minds of both sides being averse from, yea, violently bent one against another, this very matter hath proved the *Rock of Offence* by exasperating the wound and tearing it wider and wider by *distracting*

\* Such was Episcopacy in it's first Apostolical vigour of Discipline; and Government, the

which as at the Synod of Dort, this very man did both acknowledge unto Bishop *Cartson*, to be the best form of Church Government, and also did heartily wish for it in his own Church; so doth he sufficiently commend the happy effects of it above page 5. in that full passage of his containing the superlative praises of the former flourishing Estate of the Church of *England*, as before these troubles it stood under Episcopacy; The Restauration of which former good Estate, is again by this Author at the latter end of this Epistle, p. 12. earnestly wished and prayed for.

*more and more asunder the hearts of each party distempered enough already through former partiality and discord of affections. Nay, if the report be true, these Church-distractions have opened a wide gap to so many boisterous and private spirits, which we hear have assumed to themselves the most mischievous Title of Independants, than which Destructive Sect nothing could more undermine, yea, quite overturn the very Foundation of the Church.*

— Besides all that, we have been extreamly grieved at this, That *The Spirit of Division* hath so plentifully sown among you his pernicious Tares of Fears and Jealousies, that they have not only fructified, but even overgrown all manner of mutual Trust, in despite of so many Royal Protestations sealed and bound up with most grievous Imprecations. But the very top and height of all our sorrows on your behalfs, hath been this, That all that cursed fuel thus heaped on, is now at last kindled into a bloody War, lengthned on both sides, by a Multiplication of deadly feudes; so that during such an Universal Combustion, what ever mens bare words, and never so frequent protestations otherwise may pretend, yet the Royal Honour, Power and Dignity cannot but fall into utter contempt: And on the contrary the licentiousness of the most Audacious and Lawless cannot but

but gather strength and out-grow the other: and then, consequently *Piety must needs decay, mutual Love and Charity must utterly vanish away, and instead thereof a kind of Savage disposition, yea Brutish rage must needs at last invade the minds and manners of the men of this Generation*, who in process of time will no longer look upon the *Old Original Causes that began the War*, but rather upon the *new mutual injuries freshly done, or received in the very progress or prosecution of the War* between two parties divided far more by an odious difference of reproachful names, as it were, *infamous brands* fixed upon each other, then really by the cause itself, it had been far more easy unto us, and all good men else, to deliver our Judgments upon your cause; had the Major part of either side differed from the other either in the more *Essential points* of Religion, or else dissented about the *Fundamental Laws* of the *Common-Wealth*; or had either party been oppressed\* by the other in a direct way of open persecution, or had there been an introduction of publick Tyranny against the Laws through the baseness and pusillanimity of the other party: But as for you, you have abundant cause of comfort of security against all these evils\* since by ver-  
 themselves can so far off so plainly perceive and condemn too.  
 Wit, in a fair, quiet, Legal Parliamentary way, not in a Martial way: therefore he mentions not at all the power of Arms, but only the power of the Laws.

\* Wo be to them that first began that war, whose non-necessity, yea, Injustice, strangers

† To true

tue of your own most *Just and Powerful Laws*, those *Laws* that already have been *indifferently agreed upon by the general consent of all parties concerned*, you may with ease prevent, or put by all those fore-mentioned evils, which in other Kingdoms may seem almost unavoidable: All these Considerations put together, have moved us for a long while seriously to *deliberate* and advise what might be at last, the best expedient left to procure an honest and sure peace among you. Indeed we have been much *scandalized*, that all the *Mediations* of several Kingdoms and Provinces in *League with you*, have been tryed and used all *in vain*: Howbeit it came into our mind to propound this one *Medium* more, whether now at last there be yet any hope to obtain from the King's most *gracious Majesty*, and from the *Parliament*, that of both sides *Ecclesiastical* Persons may be chosen of *unquestioned Trust*, and fame-proof beyond all suspicion, to whom this great business may be committed; Namely, That comparing the *chief points* now in controversy, they may *chulck out* some good way towards an *holy peace*. But first these men must by God's good Spirit, themselves be dispossessed of all factious inclinations, that so they may become fit *Umpires* and *Trustees* of the *Publick peace*, and *Impartial Ambassadors of Reconciliation* between

between both parties, and also able and studious too, by all their speeches, exhortations, and sacred obtestations, to *charm* the hearts that on both sides are so *obdurate* in *War* and *Bloodshed*. This were the ready way, by this interposing the *Sacred Censer* in the very midst of these *publick flames* to quench all the *heart-burnings*: for who knows whether at the devout Prayers and holy Groans of *Persons Sacred*, thus *prostrate* at the *footstool* of the Heavenly grace, the *Divine Power* and *Glory* may not *break out once more*, and shew forth it self by moving the hearts of *both parties* to lay down all hatred, and publick enmities. The only way to procure such sound Counsel of both sides, and to purchase again the pretious blessing of a general Peace, is especially when all humane helps fail, to call in the *Divine assistance*, which no man did ever try in vain. By these good means that may be brought to pass (what cannot be hoped for from Civil-War, however the success prove) that by a voluntary inclination of minds, the wound shall be so fully closed up, as that Love and Charity may in time perfectly be recovered.

The good opinion which you have conceived of us may suffer us to offer these Considerations unto you, It might be immodesty in us to prescribe, or to advise you any further: But no Law of modesty can  
ever

ever forbid us to wish, and to vow, and to beseech God for you, yea to appeal unto God, and to adjure you All in his name.

O then above all, take a speedy and special care for a sure and sound Peace; what

\* What would this *Peace-maker* have said if he had seen or heard of so many Royal Reiterated offers of Peace wherewith the Sovereign hath and still doeth woo his *stif-necked Subjects*? Certainly, the more peaceable side hath always amongst good men had the reputation of the better side.

ever it be \* 'tis to be preferred before any *Civil Broyls*. Beware lest the fortune of War *smiling upon you*, draw you on, and tempt you to commit your great affairs to the *Ambiguous Chance of Victory*, then which nothing can happen more *deadly*, yea, *pernicious* unto the *Common-wealth*. Roule away

that huge scandal that lies so heavy upon the whole Christian World, yea, wash and wipe of that foul stain of black oppression, charged especially upon the purest profession of the Gospel, as if still it did in a kind of Antipathy, or secret hatred, oppose and oppugn all kingly power, and Supreme Authority. Mitigate and assuage the exacerated and too too much provoked mind of your King, and do not Compel him \* to *Pinacles and Precipices*.

\* This was very good Counsel from a

stranger, had the Subjects had the Grace to follow it in time, then had there been an end of the *Old-war*, and a happy prevention of a *New war*, which except stopp'd by timely submission, can portend nothing but the utter *National ruine* of Church and state, which God in merey A-

Rather.



Rather bear with some *Blemishes* and *Corruptions*, from which, no *Empire* could yet wholly be free, no not in its most *flourishing Estate*. Account not those *Remedies* the best, that are *abruptly* applyed and *accumulated*, but those rather that being taken in by *Degrees*, may in time, by *little and little*, go down more easily, and digest the better, and so at last obtain a *Confirmation*. And last of all by the *Bowels and Mercy of Christ*, suffer your selves to be intreated, that we may no longer see that wealth, power and strength, which God hath graciously bestowed upon you, imployed, yea, utterly wasted in the *fatal ruin* of your own selves, but rather let it be stretched out to the Relief, and support of so many of your own most afflicted \* Bre- \* of Brethren, even panting after your own Peace. *land.*

May the God of Peace himself hear, accept, and grant these our sincere *Devotions*; may God defeat all the *Plots*, disappoint all the *Machinations* of the *Devil*, and of *Antichrist*. May the same God restore your *Kingdom* and restore your *Churches*, to that high state and pitch of *Holiness and Glory*, in which, on the *Theatre* of the *universal Church*, they have hitherto excelled and out-shined all the \* Churches upon Earth.

\* This full

Testimony of the *Excellent State* of the Church of *England* (still as it heretofore stood under *Episcopacy*) out-speaks all the former; and to this good *Ejaculation* from *Genevab*, no right *Protestant-Malignant* but will heartily say, *Amen.*

As

As for us, take in good part this our plain sense delivered freely unto you in a Brotherly Confidence; pardon also and impute our delay of answer unto these weighty reasons: The Report was here very strong, that you were now very fair for a *Treaty of Peace*: Therefore we thought fit to expect what a day might bring forth, so that all our words and all our affections too, might overflow with meeet gratulations and full expressions of our Joys. But sorry we are, that we have yet again been deceived with vain hopes: And now that we may speedily recover and enjoy that happiness, we both wish and pray (with as much Devotion as becomes your dearest Brethren, who Glory not a little in your good esteem of us.) That God will pour down upon you his richest Benedictions, together with a large measure of his Wisdom, and Spiritual strength. Farewell, and

Prosper in the Lord

*FINIS.*

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# Postscript.

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SIR,

**Y**OU have put me upon a fresh task, and I must obey you. The *Projected Union* among Protestants, (to tell you my Opinion,) is a thing most desirable, and of the highest Consequence, if possible to be accomplished. But if we design an Union of all Protestants in General, we must consider the Circumstances under which they ly.

1. Some of them are under such *Subjection* and awe, to *Popish* Princes, 'tis not safe for them to come into any Debate about the Means and Methods of it. Where it may be done with freedom and safety, it may be Prudent and Advisable to Consult the most Eminent Divines as well of the *Lutheran* as the *Calvinian* Churches. And the Concurrent Judgment of such (if to be obtain'd) might Contribute more to  
the

the satisfaction of the truly *Conscientious*, in Uniting the Protestant Interest, than the gratifying of every *Seet*, hand over head, within our selves. But I confess 'tis almost out of doubt, that the *Seets* (which swarm among us) of *Anabaptists*, *Soci-nians*, *Antinomians*, *Ranters*, *Quakers*, *Fift-Monarchists*, and (which comprehends them all) *Independents*, would never pass the Muster with such Divines, for any publick establishment or protection. And can any wise man think fit we should loose or hazard our Character and Esteem abroad, the honour of the most prudent and Regular Reformation, to gratify such *Sectaries* as would certainly be exploded among all Protestants of any Creditable Denomination?

2. Besides, being a Maxim and Rule generally received among them, That every particular Church hath power within it self, to frame Canons and Constitutions; and to settle Rites and Ceremonies, for the exercise of Religion and Discipline among their own Members, they may very well think it impertinent for them to interpose, or to be call'd upon for their Advise and Judgment in this matter.

3. Besides, it is to be considered, that we stand all ready upon the same bottom with other Protestant Churches, only we are better built, (as they know very well) both for Strength and Beauty; in so much,

as that Noble and Learned Pastor of *Genevab*, calls the Church of *England* the *Ar-fenal of the Protestant Profession*, the Crown and Glory of all the Church of that Denomination.

Can there be any reason or good Policy to cut of the locks of this Spouse of Christ, and Eclipse her Glory? To pull down the Pallisadoes and demolish the Fortifications of such a Fabrick? To rob her of her Venerable Antiquity and Primitive Lustre? And all this upon no other account, than to gratify a restless and uneasy sort of People, by falling under the same reproach with themselves, of being addicted to nothing else but Lightness, Change, and Novelties.

4. But we are to consider further, That the Laws are the Bond of Union, the Sinews and Ligaments of all Bodies Politick; and where these are had in Veneration, and observed with due respect, that People are as well United as Humane Policy can aim at. Such as will not submit to such prudent and wholesome Constitutions, do voluntarily shut themselves out of the *Lines* of Communication. And when the *door* is open if they will not enter in to joyn with us, they must stand expos'd upon their own Leggs, and expect no defence from us, whose Communion they do causelessly desert. But to think the *Walls* of the City

\*Bp. Lany.

ty are presently to be broken down to let in this *Trojan Horse*, (as a great *Prelate* \* exprest himself at *Court*) is an attempt like to be *fatal*, and a certain way to bring in ruine.

5. That some should be obliged to obey the Laws and shew Conformity, and others be dispensed with, cannot stand with Equity. *Æqualitas prima pars æquitatis*, saith *Seneca*, *Equalitie* is the first and chiefeſt part of Equite.

† *Olivier*  
*Ormerod.*  
*Puritano-*  
*Papiſmus.*  
P. 29.

We are taught also by a dear experience that such a dispensation will breed division: for a division in Laws makes † division in Kingdoms, a chooſing of ſides and a muſtering into Parties, whence ſtrife inſallibly, with Envy, Emulations, Contentions, and a Worldr of other miſchiefs do ariſe. And as Division in Laws cauſes division in Kingdoms; ſo thoſe divisions cauſe the ſubverſion and overthrow of ſuch Kingdoms. For 'tis Goſpel that a Kingdom divided againſt it ſelf cannot ſtand. Satans Kingdom thus divided would come to deſolation; how then can a Kingdom of Fleſh and Blood, a Kingdom of Mortal Men ſubject to impetuous paſſions, ſubſiſt under Agony and conflict of divisions?

If there were no ſuch danger likely to enſue upon a *Toleration* or *Connivance*; yet it cannot ſtand with *Decency* and *Honour*, that one People, within the ſame Land,

Land, and under the same Government, (and especially *Monarchical*) should be under divers Laws. 'Tis like an Oracle in *Curtius*; *Ejusdem Juris esse debent, qui sub eodem Rege Victuri sunt*; Such as are under the Government of one and the same King (within the same Land and Nation) should be under one and the same Law, especially as to publick Administrations.

6. But the prevailing Argument is, The Hellish Plots, the Implacable Malice, and the Secret Combinations of the Popish party to destroy us; the consideration whereof is thought sufficient to induce us to take into Union and Association with us, all sorts of Dissenters, that have but Mettle and Edge enough to encounter and oppose the Church of *Rome*.

But has the matter been duly weighed in an equal Ballance? Or has not the dreadful apprehension of a present attempt from the one party so far transported us, as to make us forget the like (tho perhaps a little more remote) danger which threatens us from the other? Queen *Elizabeth* (in her time) thought it a measuring cast which of the two Factions was the more pernicious to the Rights of the Crown, and the establish'd Government. She knew the Principles of these *Dissenters*, as well as those of the *Popish Priests and Jesuites*; she observed their practices also and the

\* Mr. Isaac  
Walton in  
the life of  
Hooker.

Methods they took; \* that, altho they began with tender and meek *Petitions*, yet they proceeded to *Admonitions*; nay, to sharp and *Satyrical Remonstrances*; and at last, having *Calculated* their numbers, and *Computed* who was, and who was not, for their *Cause*, they supposed themselves certain of so great a Party that they durst, and began to threaten, first the *Bishops*, then the *Queen* and *Parliament*.

Hereupon the *Queen* having a strict Eye and Check upon them, in a *Parliament* held the 28<sup>th</sup>. of her *Reign*, Commanded *Serjeant Puckering*, (who was then *Her Mouth*, as well as the *Speaker* of the *House of Commons*) to declare her *Majesties* sense, and to caution her *Subjects* against them; which was done in these expressions.

See a short  
view of  
the late  
troubles,  
&c. p. 13.  
14.

And especially you are Commanded by her Majesty (saith he) to take heed, that no ear be given, or time afforded to the wearysome *Solicitations* of those that commonly be called *Puritans*, wherewith all the late *Parliaments* have been exceedingly importund. Which sort of men, whilst (in the giddiness of their *Spirits*,) they labour and strive to advance a new *Eldership*; they do nothing else but disturb the good *People* of the *Church* and *Commonwealth*; which is as well grounded for the *Body* of *Religion* it self, and as well guided for the *Discipline*, as any *Realm* that



that professeth the Truth. And the same thing is already made good to the World, by many the Writings of Godly and Learned Men; neither answered nor answerable by any of these new fangled Refiners. And as the present Case standeth, it may be doubted, whether they, or the Jesuites do offer more danger, or be more speedily to be repressed. For albeit the Jesuites do impoyson the hearts of her Majesties Subjects, under a pretence of Conscience, to withdraw them from obedience due to her Majesty; yet do they the same but closely; and only in privy Corners. But these men do both publish in their printed Books, and teach in all their Conventicles sundry Opinions; not only dangerous to the well settled Estate, and Policy of this Realm, by putting a Pyke, between the Clergy and the Laity, but also much derogatory to her Sacred Majesty and her Crown, as well by the diminution of her antient and lawfull Revenues, and by denying her Highnesses Prerogative and Supremacy, as by offering peril to her Majesties safety in her own Kingdom. In all which things, howsoever in many other points, they pretend to be at War with the Popish-Jesuites; yet by this Separation of themselves from the Unity of their fellow Subjects, and by abasing the Sacred Authority and Majesty of their Prince, they do but joyn and concur

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sonab  
e  
Addres  
to both  
Houses. P.  
8.

*with the Jesuites, in opening the door, and preparing the way to the Spanish Invasion, th it is threated against the Realm.* This was the sense of that Great *Queen* and her Great Council. And hereupon such Laws were *Inacted*, as were designed to strike equally at *both Faitions*.

Now upon the premisses the *Quere* will be, whether such as attempt to violate and dissolve those Laws which she made to secure the Church and Kingdom as then established, do Cordially affect the Authority she had, and the Government she exercised.

In all reason such as pretend so great a veneration for her Name, should defer some thing to her Judgment, and yield something to her Wisdom and Experience.

But if she were now alive might she not find just cause to expostulate with Subjects, as our Saviour did some time with his Disciples? *Why call ye me Lord, Lord, and do not the things which I say?* You call me Renownd and Glorious, a *Queen of Blessed Memory*, and you honour me with a piece of Formal Pageantry; \* but you have no Reverence for the Authority which I was invested with. For have you not the same Crown, the same Sword, and the same Scepter still? Have you not the same Government, the same Reformation,  
the

\* November  
17.

the same Religion, which was publickly profess'd, maintained and honoured in my Reign?

For where's the difference? No alteration, no addition has been made but for the advantage of the Nation and the Protestant Cause in general, yet what Elogies are given of her daies? and how is the Protestant Religion cry'd up for the flourishing condition of it under her Government? *The Protestant Religion (says Vox populi)* in which *they* and their *Fathers* have been *so many years bred, and under which they have seen so many happy Days, freed from the tyranny and oppressive Yoke of the Pope, &c.*

What is the Reason we cannot live by the same Laws, and perform the like Obedience as our Forefathers did? After such *Elogies* of that *Queens* times, and such acclamations after her, is it not a wonder to see men act so Counter to her Laws and Government? And is it not clear that the Change is solely in our selves? That our hearts are not fraught with the like Loyalty as theirs was, and that we do not govern our selves by the same Principles of Duty and honour as they did?

For shame let every man lay his hand upon his heart, and consult his own Reason and be awakned to some degree of temper and sobriety; for 'tis as clear as

the Sun at noon day, that the change is not in the Constitution of the Government, but in the Principles of our Loyalty and affection to the King and Church. For,

Have we *Popish Plots* now among us? So they had in the days of Queen *Elizabeth*. Are there *attempts* upon the life of our dread Sovereign? So there were likewise upon the life of Queen *Elizabeth*. Have we designs on foot to extinguish the *Protestant Religion*, to *Subvert* the Government, and introduce the *Popish Tyranny* and *Usurpation* over us? The very same things were in agitation in the days of Queen *Elizabeth*.

Did the *Queen* and her *Council* therefore bend all there force against those *Popish* Conspirators, and indulge the *Dissenters* of the other Factions? No; \* They know their Principles were no less Destructive to the establish'd Government, and therefore they had an equal Eye and Check upon them, and provided to fortify the Government against them both.

\* If the People in Island are alarm'd that an Invasion is design'd, and that only at one Port, and they become so foolish as for the guard of that, to neglect and expose all other, they do but make the easier way, for their enemies to land and overcome.

What? Do we pretend to be wiser than the *Queen* and her whole *Council*? Or do we take new Measures, espouse new principles and resolve upon new Models and Forms of Government? if so, how this course will tend to the preservation of the

King's

King's Person, the Protestant Religion and Government established, let wise men judge.

But if it appears further that these *Dis-senters* do manage and carry on the same designs, with the *Jesuites* and *Papish Party*; to spouse and maintain the same *Principles*, and improve the *Popish Plots* to their own ends of unhinging the Government to get the Power into their own hands; what *Union* or *Communion* can be expected with them?

A season-  
able Ad-  
dress to  
both Hou-  
ses p. 9.

Nor are these *Hypotheses* the *Chimeras* of a distempred Brain, or the wild *Caprichio's* of an idle Fancy; our proofs of them come nothing short of *Demonstration*; for indeed they are matters of Fact, and we shall produce no less than *Three Witnesses* a-piece to establish them.

1. That they study to improve all *Popish Plots*, to advance their own ends, is observed by many Judicious worthy Persons. The Reverend *Dean of St. Pauls* takes special notice what influence the Discovery of the late most horrid *Plot* had upon these men, and tells us. *We were still in hopes that men so wise, so self-denying, as the Non-Conformist-Ministers represented themselves to the World, would in so Critical a time, have made some steps or advances towards an Union with us. --- Instead of this, those we discoursed with, seem'd fur-*

Unreason-  
able of Separat-  
Preface  
36. &c.

ther off than before; and when we least expected such a blow, under the name of a Plea for Peace, out comes a Book, which far better deserved the Title of A Plea for Disorder and Separation; not without frequent, sharp and bitter Reflections on the Communion of our Church, and the Conformity required by Law; as tho it had been design'd on purpose, to represent the Clergy of our Church as a Company of Notorious, lying and perjur'd Villains, for Conforming to the Laws of the Land, and Orders established among us. And all this done without the least Provocation given on our side; when all our Discourses that touch'd them tended only to Union and the Desirableness of Accomodation.

Page 16.

2. Our Second Evidence shall be out of The short view of our late Troubles, &c. Where the Author tells us, That which afforded them (the Dissenters of those times) no little advantage, was that horrid Gunpowder-Plot (in the 3d. of King James) being hatch'd by those fiery-Spirited men of the Romish persuasion, whom the bloody minded Jesuites had influenc'd for that most wicked Practice. For, after this, to terrifie the People with the Church of Rome, their Sermons were little less than Declamations against the Papist; aiming thereby to represent them formidable & odious; insinuating to the World, that all  
the

the fear of danger was from those of that Religion; whilst they themselves, in the meantime, did insensibly poison the People with such other unsound Doctrines, as became at length the Fountain of this late unparallel'd Rebellion, which terminated in the execrable Murder of our late Gracious King: and would have put an end to this famous and long flourishing Monarchy, had not Almighty God of his great Mercy miraculously prevented it. And to shew that this sort of men are not given to change.

3. The Author of the Seasonable address to both Houses takes notice of the like Improvement of this present Plot, † We have (saith he) been continually alarm'd with Libels against the Government; at last a discovery is made of a Popish contrivance, sifted as far as possible by the King in Council; and after (that) earnestly recommended to the Parliaments further Consideration. This is pursued, but some men laying hold on this, (occasion) designe to drive it on to further purposes; and under pretence of defending the King's Person, and expelling Popery, (to) set up Presbytery and pull down the Monarchy.

† Pag. 3.

That

\* Annals  
Engl. l. 3.  
P. 290.

That these *Dissenters* are of an humour not to *Unite* with the Church in the time of Plots and troubles, but to improve the advantage to carry on their own designs, by making the breach wider; hath been observ'd by *Cambden* \* in the Reign of Queen *Elizabeth*, and upon the very Juncture of the *Spanish* Invasion; For (saith the Historian) *Schismatical Impiety waxeth always insolent when any Wars be stirring, nor ever did shameless or Rebellious Impudence, and outrageous Malice more insolently beard the Ecclesiastical Magistracy; (than at that time.)*

And this is our proof of the first Hypothesis. That these *Dissenters*, do improve *Popish Plots* to their own ends, of unthringing the Government, to get the Power into their own hands.

2. That they do espouse and maintain the same *Principles* with the *Jesuites* is no less evident. They deny the King's *Supremacy* and *Headship* (under Christ) over the Church, or Churches within his *Dominions*: They deny his Power of *Calling* Councils and Church Assemblies, of his *presiding* over them, *Moderating*, *Judging*, and *Determining* in them; they grant him no *Legislative* Power in *Matters Ecclesiastical*: They make him but a *Cypher* as to the *Constitution* of their *Rules* and *Orders*; and a *Servant* only, (to them-



themselves) in the Execution of what they prescribe. To this purpose, and in Confutation of their Doctrine, Oliver Ormerod of Emmanuel Colledge in Cambridge, wrote a Book, 1605. Intituled, *The Picture of a Puritan*, to which he has annexed a Discovery of *Puritan-Papisme*. And after him David Owen wrote another (1610.) which he styles, *Herod and Pilate Reconciled*, or, *The Concord of Papist and Puritan*, for the Coertion, Deposition, and Killing of Kings. To the Dutifull Subject, in his Epistle, he observes, that *The Puritan-Church-Policy*, and the *Jesuitical Society* began together: The one in Geneva, 1536. and the other in Rome, 1537. and the last Chapter of his Book, contains, *the General Consent of the Principal Puritans and Jesuites, against Kings, from the year 1536. until the year, 1602. out of the most Authentick Authors*. I shall refer the Reader to the Book itself; which if it be out of Print, does very well deserve a new Impression.

3. My Third Proof of this Assertion may be found in a late Book, being, *A short view of our late Troubles*: Whereof, any man (that desires a full and impartial account of those affairs,) may please to Consult the *Parallel* in the Second Chapter.

Lastly,

Lastly, We do affirm, That these *Dissenters* and such as so eagerly abet them, doe carry on that very design, which they pretend to abhor with so great a detestation in the *Jesuites*. And in order to the proof of this, let me take leave to propound a question, *viz.* Whether to abolish those Decent *Rites* and *Customes*, which were generally in use in the *Primitive* and *purest* Ages of the Church, and to grant a *Toleration* of all Religions; or, to allow *Conventicles* for the free and publick Worship of *Protestant-Dissenters* (as they will needs call themselves) be not an Argument of great *Levity*, a dishonour to the *Reformation*, a *Scandal* to our *own* and *forreign* Churches, and a means as well to betray our own profession, as to gratify the Common Enemy, by Complying with such Methods as they have from time to time, contrived and practised, for the Subversion of the Church of *England*, which through Divine Providence, hath been so happily *Reform'd* and settled, and so long preserv'd and prosper'd, to the envy of some, and the admiration of others of our Neighbours?

The Reason of this Quere is,

1. Because it is the practice of the *Papist* Party to promote *Change* and *Innovations* among us; and then to disparage our Religion upon the account of *Novelty*.

And

And by that Argument many times they prevail to make *Proselites*, and to draw men from the Communion of our Church.

2. Because they have made it their great business to purchase a *Toleration*; and to this effect, they have used all the Arts of *Bribery* and *Crafty Insinuation*.

3. Because it is a matter of *Fact* and clearly evident, that their *Priests* and *Je-suites* creep into *Conventicles*, and frequently make use of such Meeting to pervert the Nation.

For all which we have sufficient evidence, and that solemnly deposed upon the *Corporal Oaths* of the King's *Witnesses*.

First, Mr. *Smith* doth Depose, That Abbot *Mountague* told him, *The Popish Religion would very soon come into England*; and, upon his demanding a Reason for it; he was pleased to give him these two.

Staffords  
Trial p.  
1718.

1. That they did not doubt but to procure a *Toleration* of Religions, by which they should bring it in without noise.

2. That the Gentry which went abroad did observe the Novelty of their own Religion, and the Antiquity of theirs, and the

Ib. pag. 32. *the advantages that were to be had by it.*

A Second Witness is Mr. Jenison, who deposeth thus, *That Ireland and Jenison did Declare, That for the Destruction of the Protestant Religion* (he means that establish'd in the Church of England) *they hop't to procure a Toleration; And the way was* (they said) *by procuring a Sum of Money to bribe the Parliament.* But suppose the Parliament will not be brib'd? Why? It is the same thing in effect, whether we be *brib'd by Papists*, or *Carjol'd by Dissenters*, who have imbib'd their insuasions; whether we take *Money*, or be *insnar'd* by insinuation; if we deny a *Toleration*, yet if we set open a *Door to Conventicles*, we give them as fair an opportunity to do their business, as if a *Toleration* were granted.

\* His Narrative, p. 67. n. 7.

\* Ib. pa. 29. n. 43.

To this purpose the Evidence of Dr. Oates is very full and clear; For speaking of the *Popish* design for the *Reduction of England* --- to the *Popish* Religion and Obedience, among other means, (he tells us) it was to be done [ *By Seditious Preachers and Catechists set up, sent out, maintained, and directed, what to preach in their own, and other private or publick Conventicles and Field-meetings.* And he Deposeth, \* *That Father Moore and Father Saunders alias Brown, were sent into*

into Scotland, with instructions to carry themselves like Non-Conformist Ministers, and to preach to the disaffected Scots, the necessity of taking up the Sword, for the defence of Liberty and Conscience. These the Deponent saw dispatcht and ordered to go by Father Harcourt in the name of Thomas White Provincial. He deposes likewise, " That Richard Strange Provincial, John Keins, Basil Langworth, John Fenwick, and Mr. Harcourt Jesuites, did write a treasonable Letter to one Father Swiman an Irish Jesuite at Madrid, in the Kingdom of Spain, in which was contained their plotting and contriving a Rebellion in Scotland of the Presbyterians against the Episcopal Government. In Order to which they had imploy'd one Mathew Wright and William Morgan, and one Mr Ireland to go and preach, under the notion of Presbyterians, and give the disaffected Scots a true understanding of their sad state and condition, in which they were, by reason of his Episcopal Tyranny exercised over them: and withall to tell them, they had now a fair opportunity to vindicate their Liberty and Religion; and that it could be done by no other way but by the Sword, and that now the King was so addicted to his pleasure, " that

Page 1. n. 1.

"that he would, and could take but little care in that concern.

That the *Popish Plot* is carried on by the *Schismatick* (whom he calls the *Jesuite in Masquerade*,) is noted by *Machiavil Redivivus* (p. 68.) For (saith he) *The Principal Contrivers of that Machination are now removed, the Jesuites hang'd, the Lords in the Tower, and the Great Men secured from Action: yet nevertheless the same bloody Tragedy is still acting, and the cursed design carried on, by the Popes other Engines, and the Spirit of Antichrist is sifted from the Conclave to the Conventicle.*

And this is further Evident from that late *Plagiary*, who has stol'n *Materials* out of *Parsons* the *Jesuite*, under the name of *Doleman*, to shew that the *Monarchy* is rather *Elective* than *Hereditary*.<sup>\*</sup> The design of that Book in *Queen Elizabeth's* time was to *distract the People, and make way for the Spanish Conquest and Inquisition: And the Presbyterian Transcriber* proves himself of the same *Jesuitical Principles*, and with equal honesty pursues the same ends, *Usurpation and Slavery.*

From which *Testimonies* it does undeniably follow, That such as do attempt.

\* A seasonable Address to both Houses of Parliament. p. 8.

1. Either to introduce a Toleration for the exercise of all Religions. Or,

2. To support Conventicles for the free and publick Worship of all Dissenters. Or,

3. To abolish those Decent Rites \* and Customs, which were generally in use in the Primitive and purest Ages of the Christian Church. They are Factors for the Pope, I do not say directly, by Confederacy and an avowed Consent, but yet really and in effect, they do carry on the Plot and Design of the Church of Rome; which is to remove the King out of their way, that they may destroy the Protestant Church of England and, introduce the Popish Religion and Tyranny in stead of it.

\* I have been credibly inform'd that the Priests and Jesuites in France were so enraged with Dr Cosins for wearing the Surplice at the burial of a Corps, that he was in some danger of his life.

Having made it thus evident, that these Dissenters hold the same dangerous Principles as to King and Government, which are maintained by the Jesuites, improve their Plots, and carry on the same design of Subverting the Protestant Church of England; I shall proceed, with the Complaint of Liberty and Property against Arbitrary Government.

Page 1.  
and 2.

Who are they that cry out now against the Government, and call of the great  
 I would only desire the honest Reader to enquire who they were that first cryed out against Arbitrary Government, for the designs of it in the Reign of King Charles the First? It was the Protestant Dissenters, and principally those then called Presbyterians. Who was it that animated the People to take up Arms for Defence of Liberty and Property (invaded only by themselves,) against the King? The very same.

Who maintained, continued, and finished the War, and the Tragedy of the King's Murder? The same men, though now they had gotten new Frocks and Vizards on, and call'd themselves Independents, or Congregational Church Men; a Name that comprehended all Sects and Opinions.

Who were they that banish'd his present Majesty, sought that life which could not have been preserved but by a Miracle? Who compos'd and commanded Oliver's standing Army? Who commanded all the Garrisons, Forts, Castles, Ships? Who rul'd according to Will, without and against Law? Even the very same Men, the the Godly Party of Congregational Protestant Dissenters.

Who



"Who are they that cry out now against the Government, and talk of the great Danger of Arbitrary Power? Search the City, examine the Countrey, Ransack the Coffee-Houses, frequent the Clubs! If you hear any Person inveigh against the Government, or Discourse of the Fear of Arbitrary Designs, you may pawn your life on't, you may find him in a Conventicle upon a Sunday, if he pretends to any Religion, or reading Hob's Divinity, and Atheistical Principles at home!

"It is an Old saying, *He that accuses a-  
nother ought to be clear himself*: And therefore (saith that Author) for shame, let the Congregational-Men leave clamouring about Persecution and Arbitrary Government, of which they are so horribly guilty, and for which they have to give an Account to make to Almighty God.

And now let us appeal to the Common Sense of all Mankind, is it reasonable, that a Prince should give establishment to any party, who maintains Principles destructive to himself and his Government? Sure no wise or loyal Person can imagine it. For self-preservation be allowable in any Case, without doubt, of all men the Sovereign has the fairest Title to it.

Yours &c.

I remember Mr. *Ormerod* near Four Score Years ago, having made a *Parallel* betwixt the *Papists* and *Dissenters* of those times, concludes his Address to them in these words; "And thus I leave you, wishing first of all your Conformity: if that cannot be had, my next wish is, that you were dealt withal, as *Philip of Macedon* dealt with two of his Subjects, in whom there was little hope of Grace; he made one of them to run out of the Countrey, and the other to drive him, so his People were rid of both. But this shall not be my Conclusion.

These *Dissenters* would have us comply with them: But in what? In the Change of Government and Discipline in the Church according to their Fancies? in abolishing the Forms of God's Solemn Worship, with the Rites of Decency and Order to promote the same? We cannot in Prudence or Conscience gratify this their humour against the general Rules of Holy Scripture, the light of Reason, the Practice of the Primitive Church, and the Common sense of the most Sober and Learned Protestants.

What then? Would they have us comply with them against the Church of *Rome*, and the practices of the *Jesuites*? With all our hearts.

But

But we must remember the Jesuites have two Heads of Doctrine, both destructive to the Principles of Christianity, wherein we utterly dissent from them. The first in reference to God's Worship and Service; the second in reference to the King, his Crown and Government. We renounce the whole; let them do so likewise; else let them be lookt upon as *Parcel-Jesuites*; for such they are, unless they renounce not only such Doctrines as lead to *Superstition* and *Idolatry*: but such also as lead to *Sedition* and *Rebellion*. Let them say the *Pope* is *Antichrist*; and let them say the same (as the Apostle does, *2 Thes. 2.4*) of every *Adversary*,\* that resists the Lord's Anointed, that opposeth and exalteth himself above *Kings* and *Potentates* to whom the name of God is attributed. In which sense, we doubt not to say with *St. John*, that *even now are there many Antichrists*.

\* Deodati, Sclater. Dicson upon the place.

1 John 2. 18.

Let them renounce those *Popish* and *Jesuitical* Principles, which were Condemn'd for Treason in the *Spencers*\* even by *Papists* themselves; \* let them renounce,

\* Cooks Reports lib. 7. p. 11. \* Dr Falkner of Christian Loyalty. p. 356

1. That damnable Doctrine, of taking up Arms by the Kings *Authority*, to fight against his *Person*. Which as is very well observed by a worthy person,\* was hatcht under the *Romish* Territories, and made use of in the *Holy League* of *France*.

2 That

2. That we may seize the Kings *Revenues*, stop his *Customes*, deny him all due supplies to support and preserve the honour and Peace of his Crown and Kingdoms, (as they did in 41.) and bring him into necessity, that we may reform his mind, and gain our own ends of him *Per Alperie*, as Lawyer's phrase it, that is, by rigour or constraint.

3. That if his Majesty will not repeal Laws and take off the wheels of Government, and model it to our humour, We may enter into Leagues and Associations without his consent, and Govern in aid of him.

These are *Jesuitical Doctrines*, and we desire they may joyn with us in a hearty Renunciation of them. Let them also protest, they will never attempt, what the *Jesuites* are presumed to have plotted and contrived, the *Death of the King*, the *Ruine of the Church* with the *Subversion of the establish'd Laws and Government*. (For ther's little hopes of a hearty Union till men come to so much ingenuity and remorse as to acknowledge how far they have gon astray, and declare their Change with a stedfast Resolution to return into the right way.) Let them therefore *Submit* to the Laws establish'd, and joyn with us in the performance of God's *Publick and Solemn Worship*. Let them *Subscribe* and

Postscript

and preach the *Homilies* against *Rebellion*,  
and declare (as we do) in the midst of  
their respective Congregations, their un-  
feigned *Assent* and *Consent* to them. This  
will secure the King's *Person*, the *Pro-  
testant* Religion, and the Government esta-  
blished. And (whatever becomes of the  
*Protestants* abroad for want of supplies to  
enable the King to interpose on their be-  
half) it will certainly *Unite* us at home in  
one Communion to the Emulation of our  
Friends, the Terror of our Enemies, and  
our own lasting Peace and Happiness.  
Which God grant we may be so wise as to  
discern and establish.

FINIS

24

Books Printed for, and sold by Robert  
Clavel at the Peacock in St. Pauls  
Church-yard.

**R**eturn Fabricius, or the Bull of Pope Pius 5<sup>th</sup> concerning the Damnation, Excommunication and Deposition of Queen Elizabeth; as also the Absolution of her Subjects from their Oath of Allegiance, with a Peremptory Injunction upon pain of Anathema never to obey any of her Laws and Commands, with some Observations and Animadversions upon it. The Second Edition, By Thomas Lord Bishop of Lincoln. Whereunto is Annexed the Bull of Pope Paul the Third, containing the Damnation, Excommunication, &c. of King Henry the 8<sup>th</sup>. The First Impression of the Book was Printed about 2. Months since in a large Quarto and Letter, and is now Contracted into a less Volumn and Price.

The General Catalogue of Books printed in England since the dreadful Fire of London in 1666. to the end of Trinity-Term 1680. (with the Term Catalogue since Printed,) together with the Texts of single Sermons, with the Authors Names; Playes Acted at both the Theaters; with the Abstract of the General Bills of Mortality since 1660. with the Titles of all the Books of Law, Navigation and Musick, and a Catalogue of School-Books; the Third Edition. To which is now Added a Catalogue of Latin Books Printed in forreign Parts and in England since 1670. Collected by Robert Clavel, in Folio sticht. Those that desire either the General Catalogue of English-Books or Latin-Books alone, may have them so.

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